

INSTRUCTIONS  
FOR  
Right Spelling,  
AND  
*Plain Directions*  
FOR  
Reading *and* Writing  
True *English*.

With several delightful Things, very  
useful and necessary both for Young  
and Old to read and learn.

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By G. F. and E. H.

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THE NATIONAL ANTHROPOLOGICAL ARCHIVES

Field Notes

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*The Roman Letters.*

a b c d e f g h i k l m n o p q  
r s t u v w x y z &.

*The Roman Capitals.*

A B C D E F G H I K L M N O P  
Q R S T U V W X Y Z.

*The Italick small Letters & Capitals.*

a b c d e f g h i k l m n o p q r  
s t u v w x y z &.

A B C D E F G H I K L M N O P  
Q R S T U V W X Y Z.

*English small Letters and Capitals.*

a b c d e f g h i k l m n o p q r s  
t u v w x y z.

A B C D E F G H I J K L M  
N O P Q R S T U V W X Y Z.

*Double Letters and Consonants.*

aa aa aa ll ll ll ll ll ll &c.  
aa aa aa aa aa aa aa aa.

*Vowels.* a e i o u.

A 2

Ad

(4)

**A**

B ac ad af ag ak al am an ap  
ar at ax az.

Ba ca da fa ga ja ha ka la  
ma na pa ra sa ta va qua wa ya xa  
za.

bab bac bad baf bag bak bal bam  
ban bap bar bas bat bay baz.

Ab abs bab dab gab hab habs jab  
kab chab lab mab nab rab sab zab  
shab sheb eb deb keb reb zeb leb  
lebs lib lyb ib bib dib gib jib kib mib  
nb rib phib.

**A**

A bo lish ed : a bo mi na ti on :  
ab sence : ab sti nence : a boun dance:  
ac cep ta ti on : ac com pa ny :  
ac com plish ed : ac cor ding ly :  
ac cu sto med : ac know ledge :  
ac quaint ed : ad mi ni stred : ad  
ver sity : a dul te ry : ad vo cate :  
ad ver tise : affright : a lie nate :  
al migh ty : a maze ment : Am  
bas sage :

(5)

bas sage: Am bas sa dor: an swer eth:  
ap pre hend eth.

B

Babe: ba nish ment: bap tism:  
bap ti zed back ned: bat tle ment:  
be lieve: be moan: be wail eth:  
bit ter nefs: blade: blas pheme: blas  
phe my: blas phem ous: blas som:  
bo som: bot tle: boun ti ful nefs:  
bread corn: break: breath: breed ing:  
brink: bro ther ly: bur den som: burst  
ing.

C

Ca la mi ty: Cal dron: Can  
dle stick: Cap ti vi ty: Cap tain:  
Car ri er: Car pen ter: Cart  
wheel: Case ment: Ca ter pil lar:  
ce le sti al: Cen tu ri on: ce re  
monies: cer tain ly: Chaff: chain:  
chal lenge: cham ber: chan nel: cha  
ri ta ble: cha stize ment: check:  
Chro ni cles: cir cuits: cir cum  
cise:

(6)<sub>s</sub>

cise : collection : colony : colour  
commodious : conourse : com-  
passion.

D.

Damage : de cease : deemed :  
de frauded : denounce : de scribe :  
de vote : de voted : difference : dis-  
appointed : discern : discharge :  
discipline : disdained : dishonour :  
displeasure : dispossess : dissolve :  
distinctly : distracted : distribu-  
tion : di vine : do mi ni on : dou-  
ble : draught : Dro me da ry : drop-  
sie : drought : drou-  
siness : Dwarf.

E.

Each : Eagle : earnestly : eighth-  
ly : edification : emboldened :  
Emerald : Emeralds : Empire : En-  
emy : error : eschew : espe-  
cially : espied : espousals : es-  
tablish : estranged : evening : ever-  
lasting :

(7)

lasting: evil: Enuch: Ewe: excess:  
excreation: Exorcists:  
Extortioners: extremity.

F

Faithful: fallow: falsifying:  
fashioned: fathom: favourable:  
feathered: fellow ship: fervently:  
fewel: fierceness: filthiness: finish:  
Firmament: fluttereth: forbearance:  
forcible.

G

Gadest: garnished: gathered:  
gazing: genealogies: generation:  
glistering: gloominess:  
glorious: government: gorgeous:  
Grandmother: grant: greediness:  
grieve: grievousness: gushed.

H

Habitable. hast: haste: hail  
A 4. hand.

( 8 )

Hand ker chief : Haugh ti nefs : Ha-  
vock : Hawk : heark ned : Hea then :  
He brew : Hei fer : height : Heirs :  
helve : Herb : He re ticks : He ri-  
rage : hew ed : Hymn : Hy sop.

I

Idle nefs : I do la try : jea lou sie :  
jeo par dy : Ig no mi ny : il fa vour ed :  
il lu mi na ted : i ma gine : im po ve-  
rish ed : in cou rage : in con ti nen cy :  
in dea vour : in dig na ti on : in dict-  
ing : in ter med dle.

K

Kind led : Kin dred : Kinf man :  
kned : kneel : Knife : knit : Knives :  
knock : know ledge : Key : kill : Ket-  
tle : ker chiefs : kid neys : kind nefs.

L

Labour ing : lur king : lance  
lanch ed



(9)

lanich ed : Lan guage : lan guish :  
lant horns : las ci vi ous nels : la tin :  
lat tels : laugh ed : la vish : leaves :  
league : led ges : lea sure : leo pard :  
lewd nels : Liev tenant : li quor :  
let ters : loath som : lodge : loss :  
loft.

M

Ma gi cian : Ma gi strate : Mai den :  
maim ed : man ger : main te nance :  
mar ri age : mer chan dize : mar ve  
lous ly : Mer chant : men stru ous :  
mil li ons : mis chief : mis chie vous :  
Ma ri ners : Moon : mor ga ged :  
Moules : mu ni tion : Myrrhe.

N

Nail ing : nought : Na vy : ne cef  
sa ry : ne cessi ty : near er : ne glect  
ed : Neigh bour : neigh ing : nei ther :  
Ne phew : Net tles : No ise : not  
with stan ding : nou rish ed : nur ture.

## O

Oce an : Oar : Oak : ob'scure  
 ob'scu rity : ob'ser va ti on : ob'st  
 nate : off'scour ing : off'spring : op  
 por tu ni ty : op po se : Or phans  
 Oint ment.

## P

Pa ci fi eth : pain ful ness : pale ness  
 par tak er : par ti a li ty : par ti cu  
 lar ly : par ti ti on : Par tridge : pas  
 sage : Pas tor : pas ture : pa tern  
 pa ti ence : pa tri mo ny : peace a bly  
 pe de grees : pen knife : pe nu ry  
 per il ous : pe rish ed : per ni ci ous  
 per pe tu al : pe st il ent : Phi lo so  
 phers : Phy si ti an : Pi ge ons : Pil  
 grims : Plague : Plai ster : plea  
 sant ness : Plough : plowed : plunge  
 po pu lous : pos sess : pos ses sor : pos  
 sible : pot tage : pre de sti na ted  
 pre he mi ence.

## Q

Quailes : Quan tity : quar rel :  
 Quar ries : quench ed : quick ned :  
 que sti on ed :

## R

Rai ment : Rain bow : rain ny ;  
 ra vish ed : rea di ness : rec kon ed :  
 re conc i lia ti on : re new ing : re  
 noun ced : re nown ed : re pair er :  
 re pe ti ti on : re ple nish : re pro bate :  
 re proof : re quired : rere ward : re  
 scue : re sem blance : re veal : re ve nue :  
 re vive : re volt : roof : rough ly :

## S

Sab bath : Sa vi our : fa vour est :  
 Scar let : scat ter ed : Scep ter :  
 schism : Schol lar : School Mas ter :  
 sci ence : scoff : scorch : scorn : Scor  
 pi on : scourge : scourging : Scrip  
 ture : Scribe : Scur vy : scum : scam :  
 seaze : se cure ly : seeth ing : seise :  
 sel vedge :

fel vedge : Se pul chre : sew ed :  
 sheaf : sheaves : sheath : She kel : shield :  
 shining : shod : Shooes : siege : si-  
 kle : sieve : sift ed : sigh : sight : sign :  
 single ne's : sleep : slight : slaugh te :  
 slight ly : Slugg a d : slum ber : sojourn :  
 so lid : so lemn : so lemn i ty : so li ta ri-  
 ly : Sooth say er : Sor ce rer : Soul di er :  
 sprung : spun : square : Sto ma cher :  
 straight way : strait en ed : stroak :  
 star dy : sub ject : suc ceed : suc cour-  
 ed : suck ed : su ste nance : swollen :  
 swoon ed .

## T

Tack ling : tail : Tale bear er :  
 Tan ner : tar ry : tar ry ing : taste :  
 taught : te di ous : Teeth : temp ta-  
 ti on : te nour : ter re stri a' : ter ri fic :  
 ter ror : Thief : thi ffe : through out :  
 throw ing : tong s : tongues : took est :  
 tooth : torn : tos sing : traf fick : trans-  
 pa rent : trea che rous : trea su ry : tri-  
 umph ing : trou ble : trough : troughs :  
 twelfth : twelve .

## V

Va-lue: valour: va-pour: va-  
 ri-able ne s: vaunt eth: ve-nom ou:  
 ven-geance: Ve-ni-son: Ve-nom:  
 Vir-tue: vir-tu-ous: Ve-xa-tion:  
 Vis-tual: View-ed: Vi-gi-lant:  
 Un-be-lief: un-change-a-ble: un-cir-  
 cum-cised: Un-cle: un-cloath-ed:  
 Unc-tion: unfeigned.

## W

Wa-ges: Wag-gons: wal-low-ing:  
 wan-ton-ness: War-ri-our: weigh-ed:  
 weight: whore-mon-ger: whore-dom:  
 wick-ed-ness: wil-low-tree: wi-now-ed:  
 witch-crafts: with-drawn: wi-thies:  
 wi-ther-eth: Wolf: wolves: won-  
 der-ous: wo-ven: would: wrath:  
 wre-athe: wrea-then: wre-ffle:  
 wretch-ed: wrong-ful-ly: wrong:  
 wrot: wrought.

(14.)

Y

Yarn : yield : year ly : ye ster day :  
yoked : yonder : young : yout.

Z

Zeal ous : zeal ous ly.

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### The Child's Lesson.

Christ is the Truth. Christ is the  
Light. Christ is my VVay. Christ  
is my Life. Christ is my Saviour.  
Christ is my Hope of Glory.

Christ is my Redeemer. Christ  
is my Rock. Christ is the Doer.  
Christ is my King and Lord of Lords.  
Christ is the Corner-Stone. Christ  
is the Lamb of God, that takes away  
my sin.

Christ is the Power of God.  
Christ is my VVisdom. Christ is  
my

my Righteousness. Christ is my Sanctification. Christ is my Justification. Christ is the Seed. Christ is the Resurrection.

*Christ destroyeth the Devil and his Works, which leadeth man and woman from God; and so Christ is the Way to God again.*

*Sarah was a good VVoman.*

*Jezebel was a bad VVoman, who killed the Just, and turned against the Lord's Prophets, with her attired Head and painted Face, peeping out of the VVindow.*

Christ I must feel within me, who is my Life, and my Light, and the Truth; and that is God that sheweth me my Thoughts and Imaginations of my Heart; and that is the Lord God that doth search my Heart.

It is the Spirit of Truth that doth lead into all Truth.

It is the Spirit of Truth that reproves the VVorld of sin.

And

And that is the good Spirit, which reproveth the Bad and his works.

And the Light manifesteth and reproveth; and that which doth make manifest and reprove, is the Light.

And that which giveth the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ, is the Light which shineth in the Heart.

And that which may be known of God is manifest within, which God hath shewn unto you; that is that which shews you Sin and Evil.

The Gospel is the Power of God.

The Cross of Christ is the Power of God, which crucifieth from the State of *Adam* and *Eve* in the Fall; in that Power is the Glorifying, an Everlasting Glorifying: And this is above the *Fleshly Glorifying*, of *Adam* and *Eve* in the Fall, with  
his



his Sons and Daughters.

The Church is in God the Father of Christ, and not a Steeple House; and that is the Spirit that mortifies from my sin.

And they that are led by the Spirit of God, are the Sons of God; and that is the Spirit of God, that doth instruct me in God's VVayes, which are good; and that is the bad spirit, which leadeth into bad VVayes.

And if I be a Child of God, I must not grieve him, but must be meek, and sober, and gentle, and loving, and quiet, righteous and humble, and live in the Fear of God, and live godly, and not lye, nor do any wrong to any one.

So if I be wild, froward, wicked, heady, High-minded, Wilful, stubborn, proud, envious, disdainful, scornful, unrighteous, ungodly, and lye, and do not the Truth, and forget God, such  
God

God turneth into Hell that grieveth him.

In the beginning was the Word.

Since the beginning were the words; and since the beginning was *Babel*, which is the beginning of Tongues, which is the Priests Original; but the Saints Original is the Word, before *Babel* was; and that is the Original, and makes Divine, and not the Tongues that began at *Babel*.

And it cost the second *Adam* his Blood, to purchase me out of the state of *Adam* and *Eve* in the Fall, to set me in the state that he was in before he fell, to that which is a blessed State, out of the cursed state, and not only to that blessed state that *Adam* and *Eve* was in before they fell; but to Christ that never fell, to his Stature.

A Child being fallen from the Image of God, he hath not Peace.

A Child being in the Image of God, he hath Peace.

A Child being fallen from the Holiness, he doth not see God; but being in the Holiness he doth see God.

And the Image of God is Righteousness, and true Holiness.

In six Dayes the Lord made the Heavens and the Earth, and all things therein; and the sixth Day made Man and Woman, and bad him have Domiaion over the works of his hands.

Christ is my Foundation.

And Christ is the First and the Last.

And Christ is a quickening Spirit.

*Abel* was a good man.

*Cain* was a bad man, full of Envy and Wrath, who killed his Brother about Religion.

*Isaac* was a Good Man, and sober.

*Ishmael*

*Ishmael* was a wild Mocker and a scorning Archer, and turned into the VVilderness.

*Jacob* was a good Man; *Esaú* was a prophane man (who turned against *Jacob*) who bore the Sword.

The Spirit of Truth is my Leader into all Truth, and sheweth me things to come.

And the Power of God is my Keeper from Sin and Evil.

And the VVorship of God is in the Spirit and in the Truth.

*Proper Names in Scripture divided into Syllables, and the Significations of them in English; together with other memorable Passages mention'd in Scripture, necessary and delightful for Children to read and learn.*

**A** Dam signifies *Man earthly* red. The VVorld was created in six Dayes: *Adam* was the first

first man in the Likeness of God,  
 and according to his Image; but  
 he lost this Image through Disobe-  
 dience, in eating of the Fruit that  
 God had forbid him to eat of. And  
*Adam* gave a Name to the Woman  
 which was made of his Rib ( while  
 he was asleep ) and called her *Eve* ;  
 and he gave Names to all other  
 Creatures: after that *Adam* and  
*Eve* had transgressed, God drove  
 them out of Paradyse ( where they  
 were at first plac'd ) and set a fiery  
 two-edged Sword to keep the VVay  
 of the Tree of Life. *Adam* lived till  
 he was nine hundred and thirty  
 years old, & begat many Sons and  
 Daughters. After *Adam's* Trans-  
 gression the Earth was cursed, and  
 brought forth Thistles and Thorns,  
 and man got his bread by the Sweat  
 of his Brow. *Cain* and *Abel* were  
*Adam's* Sons.

*Cain* was a Husband-man, and  
 being displeased that his Offerings  
 were

were reprov'd, and not his Brother *Abel's* (although he was rebuked of God for his Envy) slew his Brother, and offended even fold thereby, after that, he was made a Fugitive, and a Vagabond upon the Earth; for he was accursed of God; his Sin was seven fold; for first he did not rightly divide; secondly, he envied his Brother; thirdly, he dealt subtilly; fourthly, he killed him; fifthly, he stubbornly denyed it; sixthly, he despaired; seventhly, being condemned, he repented not. This *Cain* was the first Builder of the earthly City, in the which he bestowed his Children for fear, because he used Violence, Ravine and Spoil.

*Abel*, he was a Keeper of Sheep; his Offering was accepted of the Lord, because he was Righteous; he was the first Martyr.

Enoch,

Enoch, taught or dedicate, the Father of *Me thu sa lah*; *Methu-salah* lived till he was nine hundred sixty and nine years: *Enoch* walked with God, and was not; for God took him.

*Lamech*, poor, humbled or smitten; after he had lived one hundred eighty and two years, he begat a Son, and called him *No ah*, which signifies a *Ceasing* or *Rest*; and *Lamech* said, This same shall comfort us concerning our Work, and Toil of our Hands, because of the Ground the Lord hath cursed. *No-ah* was a just Man, and perfect in his Generation, and walked with God, and was a Preacher of Righteousness; he was commanded of God to make an Ark, that he and his Family should enter in it, for their preservation, *Gen. 6.*

*Noah*, with two of a Sort of every Creature, Male and Female were shut into the Ark, and the World

World was drowned, *Gen. 7.*

And when the Waters had prevailed on the Earth fifteen Cubits upwards; after one hundred and fifty dayes the waters were abated; *Noah* opened a Window of the Ark, and sent forth a Raven and a Dove; the Dove found no Rest for the Soal of her Foot, but returned to the Ark, and *Noah* took her into the Ark, *Gen. 8.*

The Rain bow, a Token of the Covenant of God, *Gen. 9.*

Ba-bel signifies *Confusion*; at the building of *Babel* Languages were confounded, *Gen. 11.*

A-bram signifies an *high Father*; his name was changed (*Gen. 17.*) from *Abram* to *A-bra-ham*, which signifies, a *Father of a great Multitude*; he was the Son of *Terah*; *Sarah* was his Wife: He went out of his native Country at God's Commandment; God promised him and his Seed the Land of *Ca-*  
*naan*;



when he travelled into Egypt, and when he returned from thence he was very rich; to avoid strife he parted company with Lot, his Nephew; he delivered Lot out of captivity; refused to be enriched by the King of Sodom; he instructed his Family in Righteousness; God tryed his faith by willing him to offer up his only Son Isaac.

Sa-rah, a Lady or Dame, Daughter of Haran, the Lord promised her a Child when she was old, and she had one accordingly; she would not have Ishmael, who was born of Hagar (the Bond-Woman) to be Heir with her Son Isaac, she was called the Free-woman when she died. Abraham bewailed her greatly, and bought a plat of Ground of the Sons of Heth to bury her in; after his death, he also was buried in the Cave of Machpelah. God remembered his Promise made unto Abraham, and

comforted *Israel* in their afflictions, God was with *Abraham* in all that he did; for he was a righteous man, and faithful to the Lord, And for the wickedness in *Sodom* and *Gomorah*, the Lord rained upon it Brimstone and Fire; and *Abraham* looked towards *Sodom* and *Gomorah*, and lo the smoke of the Country went up as the smoke of a Furnace, *Gen. 19.*

As *Lot* was entering into *Zoar*, his Wife looked back, from behind him; and she became a Pillar of Salt.

*I-saac* signifies *Laughter*, *Abraham's* Son by *Sarah*.

*Re-be-kah*, signifies, *fed*; she was Daughter of *Be-thuel*, and was given in Marriage to *Isaac*: The Lord blessed *Isaac*, so that when he sowed, he receiv'd a hundred fold, *Gen. 26.*

*Jacob*, signifies, *a Supplanter*; he was the Son of *Isaac*; he was a plain

plain man, and dwelt in Tents; he bought *Eſau's* Birth-right for red Pottage: *Iſaac* bleſs'd him, at which *Eſau* was troubled; *Jacob* fled to *Haron*, & as ſoon as he ſaw *Rachel*, the daughter of *Laban*, his mother's brother, he wept; he ſerved *Laban* ſeven Years for *Rachel*, and they ſeemed unto him but a few dayes, becauſe he loved her; the years being ended he ask'd his wife of *Laban*, but *Le-ab* was given unto him; he ſerved other ſeven years for *Rachel*, he lov'd her more then *Leah*; he came but with a ſtaff to *Laban*, but after the Lord bleſſed him, ſo that he became very rich; the Lord ſaid unto him by an Angel, Thy name ſhall be called *Jacob* no more, but *Iſrael*; becauſe thou haſt had Power with God, thou ſhalt alſo prevail with men.

*E. ſau*, ſignifies, doing or working;  
he was the ſon of *Iſaac*, *Eſau* was a

cunning Hunter, he sold his birth-right for a mess of Pottage; against his Fathers will he took his Wives of the Posterity of *Ishmael*, which was a grief to *Isaac* and *Rebekah* his Mother.

*Is-ra-el*, signifies, a Prince of God or prevailing with God.

*Jo-seph*, signifies, encreasing, one of the Sons of *Jacob*, he was beloved of his father, and hated of his brethren; he was cast into a Pit by his brethren, and afterwards sold to the *Ishmaelites*, and afterwards to *Potiphar*, whose house was blessed for *Joseph's* sake; *Joseph* was made Ruler thereof; he was fair and well-favoured; and he interpreted *Pharaoh's* Dreams, and was made Ruler over all *Egypt* under *Pharaoh*. He sold Corn into all Countrys in the Famine-time, he spoke roughly to his Brethren at first when they came to buy Corn. and put them in Ward, but after

dis-

disclosed himself to them, and comforted them, and sent for his father into Egypt.

Jacob blessed Joseph's two sons, and died, Gen. 48, 49.

Joseph died, Gen. 50.

A new King arose over Egypt that knew not Joseph, Ex. 1.

Pharaoh oppressed the Israelites.

Moses, signifieth, drawn forth; at his birth he was hid in Bulrushes in a River and was found by Pharaoh's Daughter, Ex. 2.

God appeared unto Moses in a burning Bush, Ex. 3.

Moses and Aaron told Pharaoh, saying, Thus saith the Lord God of Israel, Let my People go, and Pharaoh said, Who is the Lord, that I should obey his Voice?

God plagued Pharaoh with ten Plagues, because he would not let the Children of Israel go free;

1. of bloody Waters. 2. of Frogs.
3. of Lice. 4. of Flies. 5. of

Murrain. 6. of Scabs. 7. of Hail. 8. of Grasshoppers. 9. of Darkness. 10. death of their first born, *Exod. 7, 8, 9, 10.*

The *Israelites* departed out of *Egypt*, and spoiled the *Egyptians*, *Exod. 12.*

The *Israelites* were led by a fiery and cloudy Pillar, *Exod. 13.*

*Pharaoh* and his Host pursued after them.

The Sea parted, that the Children of *Israel* went upon dry land in the midst of the Sea, and the waters were a wall unto them on both hands; but *Pharaoh's* host was drowned in the Sea, *Exod. 14.*

Then *Moses* and the Children of *Israel* sung a song unto the Lord, *Exod. 15.*

*Moses* made bitter waters sweet, *Exod. 15.*

God sent Quails & Manna in the Wilderness, *Exod. 16.*

*Moses* brought water out of the Rock, *As-on*

(31)

*Aaron*, signifies a Teacher; when *Aaron* went in before the Lord, he was to put on the Brest-plate of Judgment, the *Urim* & the *Thumim*. *Urim* signifies *Light*, & *Thumim* signifies *Truth* and *Perfection*; so *Light*, *Truth* and *Perfection* was to be upon his Heart.

*Jo-shu-a*, signifies the same with *Jesus*, which is a *Saviour*; he succeeded *Moses*, he humbled himself before God, *Josh. 7*. he overcame many Kings & Countries, he left nothing undone that *Moses* had commanded; he and all his house served the Lord.

*Samp-son* slew a thousand of the *Philistines* with the Jaw bone of an Ass; he also killed a Lion.

*Sampson* carried away the Gates and Posts and Bars of the City *Gaza* on his shoulders to the top of the Hill *Hebron*, *Judges 16*.

The *Philistines* put out *Sampsons* eyes; *Sampson* was aveng'd on them.

at once, and pulled down the house upon them, *7<sup>th</sup> Judg. 19.*

Ruth, signifies, *watered, or filled*, she found favour in the eyes of *Boaz*, and was married to him, and bare him a Son named *O-bed*, he was the father of *Jesse*, the father of *David*.

Sa-mu-el, signifies, *heard of God*; he was offered to God by his mother, he was in favour both with the Lord, and also with men; God called him thrice, and revealed his will to him, and made him a Prophet, he judged *Israel* with diligence; all his dayes the *Philistines* were brought under; when he died he was bewailed greatly.

E-li-jah, signifies, *God the Lord*; he was a Prophet, who foretold the famine to come among the *Israelites*; he was fed by Ravens; the Lord sent him to *Ahab*, whom he boldly reprov'd for following *Baalim*; by prayer he obtained Rain; he was  
per-



persecuted by *Jezebel*, he fled from her, and being almost famished, he was fed by an Angel, in the strength of which meat he travell'd forty dayes and forty nights; he afterwards took courage against *Jezebel*, and foretold *Abab's* and *Jezebel's* death; at his Prayer Fire came down from Heaven and destroyed two Captains with their men; he was an hairy man, and girded with a Girdle of Leather; he was taken up into Heaven by a Whirl-wind.

*E-li-sha*, signifies, *my God saviour*; *Elijah* anointed him Prophet in his room; he was called to be a Prophet from the Plough-tayl, *1 Kings* 19. 19. he craved of *Elijah* to have his spirit doubled upon him; for-  
 two Children that mockt him were devoured by two Bears; he healed *Naaman* of a Leprosie, of whom he would take no Reward, because he would not sell the Gift

of God, he raised the *Shunamites* dead Son; he healed the deadly Pottage, *2 Kings 4. Elisba* weeping, shewed unto *Hazeel* the evil that he should do unto *Israel*.

*David*, signifies, *beloved*, he was a ruddy man, & withal of a beautiful countenance, and goodly to look to, *Samuel* anointed him king, yet afterwards he fed his Father's sheep, slew the Giant *Goliath*, and brought two hundred of the fore-skins of the *Philistines* to *Saul*: God was with *David*, & therefore *Saul* fear'd him, & commanded that he should be slain; it was said of *David*, his Kingdom abideth forever; he followed the Lord with all his heart, save only in the matter of *Uriah*.

*Job*, signifies, *sorrowful*; he was a man, upright and just, fearing God; he was bereaved of his Substance and Children, yet he praised God in his affliction.

Je-re-mi-ah, signifies; *my height*  
 or *fearing*; he was a Prophet, to  
 whom the Lord gave his Word to  
 preach; he cryed against the Priests  
 that bore rule by their means,  
 which he said was a horrible and  
 filthy thing committed in the land,  
 he was persecuted and mocked for  
 publishing the Truth and Word of  
 God; and *Pashur* the son of *Im-*  
*mer* the Priest, when he heard  
 what he prophesied, he smote *Je-re-*  
, and put him into the Stocks:  
 he was at another time taken by  
 the Priests, and accused before the  
 Governours; and as he was going  
 from *Jerusalem* into the Land of  
*Benjamin*, he was taken by an Of-  
 ficer: and had before the Princes,  
 who smote him, and committed  
 him to Prison, where he lay in a  
 Dungeon a long time, but at last  
 was delivered by *Zedekiah* the  
 King out of that Place; and the  
 King commanded they should put  
 him

him into the Court of the prison, and daily to give him a piece of bread; but the Princes desired the King that he might be put to death, for that he prophesied, *That the City should surely be given into the hands, of the King of Babel's Army*: Then the King said, *He is in your hands, for the King can deny you nothing*: So they took *Jeremiah* and let him down with cords into a Dungeon, where there was no water but mire, till *Jeremiah* stuck fast in the mire; but in this Dungeon the Lord preserved him, and at last delivered him out.

*E-ze-ki-el*, signifies, *the Strength of God*; he was a Prophet; he was fed with the Word of God, and made bold with his Spirit; he cried, *Wo to the Shepherds that sought after the Fleece, and clothed themselves with the Wool, and fed with the Fat, and made a Prey upon the People*; he said, *the Lord would gather his*

*Sheep*

Sheep from their mouths, and that  
 they should be a Prey unto them no  
 longer.

Bi-la-am, signifies, the Antiquity,  
 or the Devourer, or Destruction of  
 the People; he was called a Prophet;  
 Balak King of Moab hired him to  
 curse the People of God; he was  
 slain among the Midianites; he was  
 one that loved the Wages of un-  
 righteousness, and therefore was  
 rebuked of a dumb Ass; he taught  
 Balak to lay a stumbling-block be-  
 fore the Children of Israel.

Da-ni-el, signifies, Judgment of  
 God, a Prophets name; he would  
 not defile himself with the Kings  
 meat; he declar'd to Nebuchadnezar  
 his Dream, wherefore he was ad-  
 vanc'd by the King unto great dig-  
 nity; he foretold Belsbazer, That he  
 should be deprived of his King-  
 dom: Daniel was made the third  
 Ruler of the Kingdom; because the  
 spirit of the Lord was excellent  
 in

in him; wherefore the Rulers and Governours sought occasion against him, but they could find no fault; for he was faithful to the Lord; so they consulted together, and got *Darius* the King to make a Decree, That whosoever should ask a Petition of any God or man for thirty days, save of the King, he should be cast into the Den of Lions; but *Daniel* kneeled on his knees, and prayed to, and praised his God in his Chamber, his Window being open, as he used to do aforesaid, wherefore they accused him to the King, for breaking the Decree; for which he was cast into the Lions Den, and a Stone was laid thereon, and the King sealed it with his Signet, that the purpose might not be changed concerning *Daniel*; then the King went unto his Palace, and remained fasting, neither were the Instruments of Musick

Musick brought before him, and  
 his sleep went from him: Then the  
 King arose early, and went in all  
 haste unto the Den of Lions, and  
 when he came to the Den, he cried  
 with a lamentable voice unto Da-  
 niel, and the King spake and said  
 to Daniel, O Daniel, the Servant of  
 the Living God, Is not thy God (whom  
 thou alwayes servest) able to deliver  
 thee from the Lions? Then said Da-  
 niel unto the King, O King, live for-  
 ever, My God hath sent his Angel,  
 and hath shut the Lions Mouthes, that  
 they have not hurt me: for my justice  
 was found out before him, and unto  
 thee, O King, have I done no hurt:  
 then was the King exceeding glad  
 for him, & commanded that they  
 should take Daniel out of the  
 Den: so Daniel was brought out  
 of the Den, and no manner of  
 hurt was found upon him, because  
 he believed in his God: And by  
 the Commandment of the King,  
 those

those men that had accused *Daniel*, were brought, and were cast into the Den of Lyons, even they, their Children, and Wives; and the Lyons had the mastery of them, and brake their bones in pieces before they came at the ground of the den. This *Daniel* also delivered *Susanna* from the two wicked Judges; he destroyed *Bel* and his Temple, and slew the *Dragon* which they worshipped.

*Ne-bu-chad-ne-zar*, signifies the mourning of the Generation, or wailing of Judgment; he was King of *Babel*; he conquered *Egypt*, and destroyed *Jerusalem*; he erected an Image of Gold, and commanded it should be honoured; and decreed, That whosoever refused to fall down to the said Image, should be cast into a hot fiery Furnace; he dwelt seven years amongst wild Beasts.

The three Children were cast into the fiery Furnace, for not worship-



worshipping the Image; but God delivered them out of the Furnace.

Jo-si-ah, signifies, *the Fire or burning of the Lord*; the son of Zephaniab. Iddo prophesied of him, That he should destroy the Idolatry of Jeroboam; he was made King of Judah; and he put down Idols, and caused Baal's Priests to be put to death.

I-sai-ah, signifies, *the Healer or Salvation of the Lord*; he was a Prophet of the Lord.

Za-cha-ri-ah, signifies, *mindful of the Lord*.

Mat-thew, signifies, *given, or a Reward*; he was an Apostle called by Christ.

Je-sus, signifies, *A Saviour, or The Lord a Saviour*; the Son of God; a Voice from Heaven said unto him, *Thou art my beloved Son, in whom I am well pleased*; he came of the Seed of David whose King-  
dom

dom endureth forever : *Christ* signifies *Anointed* ; at the age of twelve years *Jesus* disputed with the *Doctors*, and the people were astonished at his wisdom; yet many would not believe he was the *Christ*, because he descended of so low Parentage, and said, *Is not this the Carpenter's Son?* Great multitudes followed him, and he healed many Diseases ; his coming and preaching was in great humility ; he was mocked, persecuted, and put to Death by the *Jews* ; the chief Priest persuaded the Multitude to ask of *Pilate*, that *Christ* might be put to death ; after his death they persecuted his Apostles, and imprisoned *Peter* and *John*, and commanded they should preach no more in the Name of *Jesus* ; and also stoned *Stephen* to death. And King *Herod* persecuted the *Christians*, killed *James*,  
the

the Brother of *John* with the Sword; and because he saw it pleased the *Jews*, he imprisoned *Peter* also.

*Paul*, signifies *Marvel* or *marvelously*, he was an Apostle of Christ; he was marvelously converted from being a Persecutor of the Church of Christ to be an Apostle, and an elect Vessel of God.

*Pe-ter*, signifies, a *Stone*, or *Rock*, an Apostle of Christ.

*John*, signifies, *The Grace of God*, or *Gift*, or *Mercy of the Lord*, the son of *Zebedee*, he and his Brother *James* were called by Christ, as they were mending their Nets, to be Apostles; *John* was banished into the Isle of *Pathmos*.

*Timothy*, signifies, *the honour of God*, or *honouring of God*, or *precious to God*.

*Ti-tus*, signifies, *honourable*.

Tho-

Thomas, signifies a *Twin*.

Philip, signifies, *A Warrior, or lover of Horses.*

Sa-ma-ri-tans, signifies, *Keepers, marvellous hard thorny places, or dreggs.*

*The reason of the Names of the Books of Moses, and other Books.*

The *Hebrews* usually named their Books from some of the first words in the beginning of each. As the first they called *Bereshith*, that is, *in the beginning*, the first word of that Book.

The second they called *Vellashemeh*, which signifies, *Now these the names.*

The third they called *Kaijra*, which signifies *And called*, for so it begins in the Hebrew.

The fourth *Bammidbar*, which signifies, *In the Wilderness*: The Lord

Lord spake to *Moses* in the Wilderness.

The fifth *Ellehndabbarim*, which signifies, *These the words*.

The Greek Interpreters, and others from them, called the first *Genesis*, that is, *Generation*; because it declares the Creation and Generation of the World, and of men.

The second *Exodus*, which signifies, *A passing out*; because in it is declared the passing out of the Children of *Israel* out of *Egypt*, in the beginning of that Book.

The third *Leviticus*, because in it is declared the Laws and Order of the *Levites*.

The fourth *Numbers*, because in the beginning thereof is the sum of the Children of *Israel*.

The fifth *Deuteronomy*, which is, *Second Law*, the Law repeated the second time.

Judges

*Judges*, is called from the Declaration of Judges, that judged *Israel* before the Kings.

*Kings*, from the Declaration of the Kings that reign'd in *Israel* after the Judges.

*Chronicles*, signifies, a Declaration of the things that were done in their several times.

*Ecclesiastes*, signifieth, *The Preacher*, because so it begins, *The words of the Preacher*.

The rest are named from the names of the Writers, or things easie to be understood; As,

*Colossians*, signifies *punished*.

*Corinthians*, signifies *filled*.

*Ephesus*, signifies, *desirable*.

*Thessalonica*, signifies, *the other Victory of God*.

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*The Signification of the seven Arts.*

The word *Grammer* comes of a word that signifies *to write*.

*Rhetorick* of a word that signifies *to speak fluently*.

*Logick*, of a word that signifies *to speak and Reason*.

*Astronomy*, signifies *the Law or distribution of the Stars*.

*Geometry*, signifies *measuring of the Earth*.

*Musick*, signifies *the Musers Art, or Authors of Songs, or Poetry*.

*Arithmetick*, comes of a word that signifies *Number*.

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**Weights**

Weights, Measures and Coyns  
mentioned in Scriptures, reduced  
into our English valuation.

*Of Shekels there were three sorts.*

**A** Common shekel which weighed a quarter of an ounce, and was worth fifteen pence.

The Kings shekel weighed three Drachms, that is in our money twenty two pence half penny.

The shekel of the Temple weighed directly half an ounce, and was worth two shillings six pence.

*The Jews had three sorts of Talents.*

The common Talent, which weighed three thousand quarters of an ounce, or common shekel, amounts to six thousand drachms, which is one hundred eighty seven pound ten shillings.

The



The Kings Talent weighed three thousand of the Kings shekels, which amounted to nine thousand drachms; which is two hundred eighty one pound five shillings.

The Talent of the Temple or Sanctuary weighed three thousand shekels of the temple, which is precisely so many half ounces; which amounteth to three hundred seventy five pounds.

A Silverling is often in Scripture used for a shekel, which is half an ounce, and worth two shillings six pence; for thirty of these silverlings of the Sanctuary, Christ was sold, *Mat. 26.* which amounteth to three pound fifteen shillings English money.

The common shekel of Gold weighed two drachms, and was worth fifteen shillings.

The Talent of Gold of the Temple weighed twelve thousand, drachms, or Hungarian Ducats,

C

which

which was of our money forty five thousand pounds.

*Abimelech* King of *Gerar*, said to *Sarah*, I have given thy Brother one hundred silverlings, which were common shekels, which amounted to sixty two pound sixteen shillings, *Gen. 20.*

*Abraham* bought a burying place for his wife *Sarah*, for four hundred shekels of Silver, which are common shekels, that is twenty five pounds.

A Shekel of the Sanctuary, which is twenty gerahs, and a shekel is twenty shillings, and a gerah is twelve pence.

*There are four kinds of Cubits mentioned in Scripture.*

1. The common Cubit, this was the measure from the elbow to the fingers end, it contained a foot and a half, or half a yard.

2.

2. A holy Cubit, this was a full yard, containing two of the common cubits.

3. The King's Cubit, which is three fingers longer than the common cubit.

4. A Geometrical Cubit, it contained six common Cubits, which is three yards: according to this cubit it is thought Noah's Ark was built.

The Reed spoken of in *Ezekiel* or *Exodus*, was six cubits and a hand breadth, which were called the Kings cubits.

A Furlong is one hundred twenty five paces, which is the eighth part of our mile: A mile containeth with us one thousand paces; but in the Hebrew it is as much as a man could go in half a day between meal and meal.

A Kab is our Quart.

A Omer is a Quart and a half.

A Seah is a Gallon and a half.

An Ephra is hafe a Bushel and a Pottle.

A homer is so called from *Chamer*, an Als, because this measure contains so much as an Als could well bear, which is five Bushel and five Gallons.

A Log is half a Pint.

A Bath is half a Bushel and a Pottle.

A Mite weigheth half a Barly-Corn.

A Farthing of the Roman coyn is two Mites.

*Keshita*, signifies a Lamb, and was also a name the Hebrews gave to a piece of money in value one penny half Penny.

*The Marks of a true Christian.*

**T**O love one another, and to add to your Faith Virtue, to your Virtue Knowledge, which knowledge is to know God, and Jesus Christ whom he hath sent; which is Life Eternal; and to your Knowledge add Temperance, and to your Temperance add Patience; for that runs the Race and obtains the Crown of Life; and unto Patience, Godliness, in that Brotherly kindness is known.

*The names which the Devil in Scriptures is called by.*

The Serpent, and Adversary : An Enemy to man : The Devil, who is a Destroyer ; The old Dragon : Belial : The God of the World, who rules the World in

wickedness: The Prince of this World, who gives forth his Law of death and sin, and rules in wickedness and unrighteousness, which got into *Adam* and *Eve* by his lyes and subtilty, and their disobedience, and rules in the hearts of the disobedient: the Spirit and Prince of Darkness, which fills people with darkness, and makes them hate the Light of Christ, and blinds all his Subjects, that they call the Light of Christ Natural, and created, and Conscience: And the Devil is called Beelzebub, Prince of Devils: the Accuser of the Brethren: And this Devil, Sathan, and Serpent made all his Subjects call the people of God Bablers, pestilent Fellows, Movers of Sedition, Ring-leaders of Sects, *Acts 24*. Turners of the World upside down, a People that are cursed, and unlearned, ignorant Schismatick, Hereticks,

reticks, Phanaticks; and these are them that rage so against the Light within, which doth give the Light of the knowledge of the glory of God in the Face of Christ Jesus, and are so mad against the heavenly Treasure in the earthen Vessels, 2 Cor. 4. And these be of the same spirit that the *Jews* were in, that said, Christ the Light had a Devil, and by the Prince of Devils, cast out Devils.

*The names the Children of God are called by.*

The Children of God are called the Children of the Light: And the Seed of *Abraham*: And the Lot of God's Inheritance: and his Servants and Hand-maids, Sons and Daughters: And the Elect of God before the Foundation of the World: And the Children of God, then Heirs of God,

1 Peter : And they are called the  
 Saints of God : the Church of  
 God : Temple of God : Sheep and  
 Lambs of Christ : Brethren of  
 Christ : Spouse and Wife of Christ :  
 A chosen Generation : A royal  
 Priesthood , offering up spiritual  
 Sacrifices to God , who is a Spirit :  
 A holy Nation : Peculiar People :  
 the Children of the Light , and of  
 the Day ; which makes all the  
 children of the night , and of dark-  
 nels , to rage against them : They  
 are called the light of the V World :  
 And the Salt of the Earth :  
 And a City set on a Hill that can-  
 not be hid ; and against this City  
 doth *Mystery Babylon* the great Ci-  
 ty fight , with her Children ; but  
 they cannot prevail ; for the  
 Lamb and the Saints shall have the  
 Victory.



*What Christ is called.*

Christ our Lord and Master,  
 crucified in spiritual *Sodom* and  
*Egypt*, is called, The V Vonderful  
 Counsellor, who doth counsel  
 people of the possession of their  
 Salvation, and of a Kingdom,  
 and of a Life, and of a V World  
 that hath no End; and how to  
 walk that they may honour God  
 through him: He is called the  
 mighty God, and the Everlasting  
 Father, The Prince of Peace,  
 who rules in Righteousness and  
 Peace amongst his *Children*: Christ  
 Jesus the Saviour; and Christ the  
 the Light of the V World; the A-  
 nointed of God; the Emanuel,  
 that is, God with us: The Lord  
 our Righteousness, Justification  
 and Sanctification: the V Vay, the  
 Truth, and the Life: the V Vord  
 of God, that hammers down and

cuts down sin, and burns it up, who  
 is the Elect and precious laid in Si-  
 on, to all the Sons and Daughters of  
 Sion : The Lyon of the Tribe of  
 Judah, who rends to Pieces the old  
 Dragon, and bruises the Serpents  
 head : And Jesus Christ our Lord;  
 a Lord is a Ruler, so Christ is a  
 Lord to rule and order, and go-  
 vern, and dispose his People, and so  
 he hath the reverence and honour;  
 for he Rules, and orders, and go-  
 verns, in Righteousness, Holiness,  
 Virtue, Purity, and Equity, and  
 Godliness, and Truth, and in Wis-  
 dom, Power, Light and Life.

## The Catechism.

Schollar,

**H**ow many Office has Christ in his Church? The Baptists, and Teachers of the World tell us, Christ has but three.

Master, Yes Child, he has many more then three.

1. His Priestly Office; when he offered up himself for the People in the whole World; and sprinkles the Hearts and Consciences of his People with his Blood to cleanse them from dead works, to serve the living God, and to offer up and present his Church without spot or wrinkle to God.

2. The Kingly Office is to subdue all the Enemies of man, the Devil and his works; and to subdue.

due all his Enemies under his feet, and to give forth the Law of Love, Law of Life, Law of Spirit, Law of Faith; and he to reign whose right it is and to rule in the hearts of his people by Faith; who is King of Kings, and Lord of Lords.

3 Thirdly, his Prophetical Office: Christ is a Prophet raised up like unto *Moses*, who is to be heard in all thing; who speaks to you by his Light, Power, and Spirit; and opens unto you by his Power, Spirit and Light things to come.

4. Christ hath the Office of a Bishop, to over-see thy Soul, Spirit, and mind, that thou dost not go astray from him, who is Light and Salvation.

5 He hath the Office of a *Shepherd*, who puts his *Sheep* forth out of the Prison and Captivity of old *Adam* and the *Serpent*, out of the jaws of Death and the Pit, wherein

wherein there is no water, and the Graves of old *Adam* and out of his bryars and thorns; and Christ goes before them as a Shepherd, and they know his voice, and a Stranger they will not follow, and he brings them to the pasture of Life, and to the waters and springs of Life, where he feeds them and fills them abundantly; Christ doth, who is the Life.

6 And he hath the Office of a Minister, to minister Grace and Truth unto thee, and Glory, and Faith, & the Heavenly Riches, and Light, and Power, and Strength.

7. He hath the Office of a Teacher, whom God hath anointed to preach (the *Spirit* of the Lord is upon him) to bind up the broken-hearted, to open the eyes of the Blind, to set the Captive at liberty, and the Prisoner free, and to teach thee the Way of Life, Salvation, Holiness, & Godliness, the  
Way

Way of the Redeemed, and the Way of the Lord, which is perfect, and the Way of the Just, which is a *shining Light*; distinct from the way of the unjust, which is *Darkness*.

8. He hath the Office of a Physician, to heal thee of thy Sickneses and Infirmities, thy Deafness, and Blindness; who is a Physician of value, Christ Jesus, &c.

9. He hath the Office of a Mediator and Interceder, who mediates and makes intercession for thee to God, that thou mayest pass to God through him, who is able to save to the utmost.

10. He hath the Office of a Captain of thy Salvation, who conquers the Devil and his works, Hell, Death, and the Grave, who trains up and disciplines his Soldiers with the Heavenly Armour, the Brest-plate of Righteousness, and the Helmet of Salvation, and the Armour of Light, and shoes the

the feet with the preparation of the Gospel; and this Armour is proof being tryed; and the Arms are the shield of Faith, the Sword of the spirit, the Word of God; and Christ trains up his Souldiers to keep their ranks in Righteousness, in Godliness, in Holiness, in Truth, in Life, that they may stand against Death, and stand against Darkness, Unrighteousness, Unholiness, and the Power and Prince of it; but doth not wrastle nor war with Flesh and Blood, but with spiritual wickedness, the Rulers of Darkness in high Places, &c. And many more Offices, as thou readeſt the Scriptures, thou wilt ſee Child, as thou groweſt in Truth, that Chriſt hath; for, Chriſt is the Way, the Truth and the Life, and the Leader of People to God, whom old *Adam* and the Serpent hath led from God.

Schollar.

Sch. *What is it that gives the knowledge of God? and where is it?*

*Maſt.* The Light which shines in the heart, it gives the knowledge of the Glory of God in the face of Christ Jesus, 2 Cor. 4.

Schol. *What brings Salvation?*

*Maſt.* The Grace of God which hath appeared to all men, brings Salvation, Titus 2. 11. which Grace teacheth us to deny ungodliness and worldly lusts; that we should live Soberly and Righteously, and Godly in this present World.

Schol. *What is the true Hope, from the Hypocrites?*

*Maſt.* The true Hope is Christ in you the Hope of Glory, Col. 1. 27.

Sch. *Who are them which seek that which comes down from above?*

*Maſt.* Them that be risen with Christ and dead with him, their affections are set on things above, and



and not on things on the Earth.

*Schol. What makes a man a Believer? and how come a man or Woman to be a Believer?*

*Maſt.* Christ Jesus teaches thee how to believe, and what to believe in, *Joh. 12. 36.* while you have the Light believe in the Light; so there are no true Believers, but who believe in the Light; so Christ teaches People to believe in the Light, which Light manifests all things; it manifesteth Christ to be its Saviour, its Way, its Light, and to be its Mediator; for the Light cometh from Christ, who is the Light, that enlightens every man that comes into the World, that all through him might believe, *Jahn 1.*

*Sch. What makes a Child of Light, and so come to have that honourable Name after God, who is Light?*

*Maſt.* By believing in the Light he becomes a Child of Light, and

and so Children of the day; and so there are no Children of the Light, nor Children of the Day; but first they believe in the Light.

Schol. *What is that which shall lead into all Truth?*

Ma<sup>st</sup>. It is the Spirit of Truth which must lead into all Truth.

Schol. *Where is the Spirit?*

Ma<sup>st</sup>. Within.

Schol. *What shall reprove the World of sin, of their Righteousness, and of their Judgment?*

Ma<sup>st</sup>. It is the Spirit of Truth that leads the Saints into all Truth.

Schol. *In what is God worshipped?*

Ma<sup>st</sup>. He is worshipped in Spirit and in the Truth.

Schol. *Where is the Spirit, and where is this Truth?*

Ma<sup>st</sup>. The Spirit is within, and the Truth is within, in the inward parts, by which Spirit God is known;

known; and by the Truth the God of Truth is known.

Schol. *What is God?*

Ma<sup>st</sup>. God is a Spirit.

Schol. *Where is the Church?*

Ma<sup>st</sup>. The Church is in God the Father of our Lord Jesus Christ, 2 Thes. 1. 1.

Schol. *What is the Church?*

Ma<sup>st</sup>. The People of God, which he hath purchased with his own Blood.

Sch. *Was Christ's Blood shed for all, and did he taste death for every man? And was he an Offering for the sins of the whole world?*

Ma<sup>st</sup>. Yes, his Blood was shed for all men, and he tasted death for every man, &c. though some trample the Blood of the new Covenant under their feet, and deny the Lord Jesus that bought them.

Schol. *Who is he that must instruct People?*

Ma<sup>st</sup>. Neb. 9. Thou mayest see how

how God gave his People his good Spirit to instruct them in the way of Righteousness and Holiness, and in the VVay of the Lord, which is perfect.

Schol. What is the just man's Path? and what is the unjust man's Path?

Maſt. The Path of the Just is a shining Light, which shines more and more till the perfect day; but the Path of the VVicked is Darkness.

Schol. Wherewith shall a young man cleanse his way?

Maſt. By taking heed to the VVord.

Schol. Where is this Word?

Maſt. In the Heart, and the Mouth, to obey it, and do it, Rom.

Schol. What is the good old Way, and which is the new and living Way, and which of these Wayes must we walk in?

Maſt.

*Maſt.* The good old Way was  
 the Way among the outward Jews  
 which they were to walk in; but  
 the new and living Way is Chriſt  
 Jeſus, which thou and all true  
 Chriſtians muſt walk in.

*Schol.* What was that Image of God,  
 in which Adam was made in? was it from  
 below, or from above?

*Maſt.* It was from above, from  
 God, of his Image, and Righteouſ-  
 neſs, Likeneſs, and Holineſs; the  
 Image of God was not of the Earth  
 from below?

*Schol.* What is meant of that Rib  
 of Eve was made of.

*Maſt.* A Rib is a beam or a ſide-  
 piece, which was part of the Build-  
 ing of the whole Creation, ſo ſhe  
 was called a Woman, becauſe ſhee  
 was taken from man; for Eve ſig-  
 nifies Living, and ſhe was the mo-  
 ther of all living, Gen. 1.

*Schol.* How many Faiths are there?  
 and which is the true one?

*Maſt.*

*Maſt.* There is one Faith; and the true Faith is that which works by love, and purifies the heart, and juſtifies thee, and ſaves thee, and gives thee victory over that which ſeparates thee from God, through which Faith thou haſt acceſs to God, in which Faith thou pleaſeſt God, and haſt unity with him, and them that pleaſe God.

*Schol.* How many Baptiſms are there?

*Maſt.* One.

*Schol.* Who is the Baptizer?

*Maſt.* Chriſt; for John is decreased, and Chriſt is increased; that is the one Baptiſm that ſaves: he baptizeth with the Holy Ghoſt and with Fire, and burns up the Chaff with unquenchable fire, who comes with his Fan, and thoroughly purges his Floor, and gathers his Wheat into the Garner.

*Schol.* What is the Wheat?

*Maſt.* The Wheat is the Seed of God.

*Schol.*

Schol. *What is the Chaff?*

Maſt. The body of Death, and the body of the Sins of the flesh, and the Corruptions that must be all plunged down to the fire.

Schol. *What is that Jordan that John baptized in?*

Maſt. For is a River, and dan is Judgment; he dipt them in the River of Judgment.

Schol. *What is the Ministers of Christ's Work?*

Maſt. Christ gave Gifts unto men for the Work of the Ministry, and their work was for the perfecting the Saints, and for the edifying the Body of Christ, till we be all come to the unity of the Faith, the knowledge of the Son of God, [mark], and unto a perfect man, and unto the measure of the stature of the fulness of Christ.

Schol. *And are these Christ's Ministers?*

Maſt.

*Maſt.* Yes.

*Schol.* And what are the reſt that do not bring People to this ſtature, ſuch as toſſes People to and fro, and carries them with their cunning ſlights and craftineſs of men, and lies in wait to deceive them?

*Maſt.* Yes, they are them that bring people to no ſtability, *Ephes.*

4.

*Schol.* What is the Scripture? Are they the Word of God?

*Maſt.* The Scriptures ſignifies Writings; the Scriptures of Truth are the Words of God; Chriſt's Name is called the Word in the Revelations, In the beginning was the Word, and the Word was with God, and God was the Word, *John 1.*

*Schol.* What is the Original of ſin?

*Maſt.* Original is the beginning; the beginning of ſin was the Devil.

*Schol.* And who deſtroys him?

*Maſt.:*



*Maſt.* Chriſt Jeſus deſtroyes the Devil and his Works, and through death deſtroyes Death, and the Devil, who has the power of Death; and the Seed of the VVoman ſhall bruife the Serpents head.

*Schol.* *What Seed was that?*

*Maſt.* Chriſt Jeſus.

*Schol.* *To bruife, how is that?*

*Maſt.* It is to break to pieces, to crush, to break into pieces, and into powder his ſtrength and power.

*Schol.* *Maſter, the Star-gazers tell me, all Light comes from the Sun.*

*Maſt.* Read *Genesis* 1. there thou wilt ſee, there was Light and Day; and there was three dayes before the Sun was made.

*Schol.* *What is the Church-Fellowſhip?*

*Maſt.* It is the Gospel-Fellowſhip.

*Schol.* *What is the Gospel?*

D

*Maſt.*

*Maſt.* The Goſpel, it is the Power of God unto Salvation to every one that believeth ; ſo, the Power of God (the Goſpel) is Everlaſting.

*Schol.* *What is the Croſs of Chriſt ?*

*Maſt.* The Croſs of Chriſt is the Power of God , and this is Fooliſhneſs to them that periſh , and ſet up a V Wooden, or a Stone or Iron Croſs, or any other Outward Croſs.

*Schol.* *What is the Miniſtration of Condemnation, which was Glorious ? And what is that Adminiſtration that exceeds it in Glory ?*

*Maſt.* The Miniſtration of Condemnation was the Law that took hold upon the outward Actions of Men and V Women ; but the Miniſtration of Reſtauration that exceeds it in Glory, is Chriſt, that takes away the Root of Sin, which the Fruits of Sin proceeded from,  
and

and the Law took hold upon the outward Action, which Christ takes away the Root of, and so makes the Root and the Branches holy, who destroyes the Devil and his VVorks, and bruiseth the Serpent's Head, Christ doth, by whom all Things were made and created, who was glorified with the Father before the VVorld began, and set up from everlasting to everlasting, the Beginning & Ending, the First and Last.

Schol. *Who is the Christian Sabbath or Rest?*

*Maſt.* Christ Jesus; he that believeth hath entered into his Rest, and ceased from his own Works, as God did from his; and so Christ is the Rest by whom all things are made and created, and there is Rest and Peace in him, but not in old Adam.

Schol. *Is the Light sufficient for Salvation?*

*Maſt.* Yes, by believing in the Light, thou ſhalt be a Child of Light.

*Schol.* *Who are true Chriſtians ?*

*Maſt.* Such as believe in the Light of Chriſt, and are led and guided by Chriſt Jeſus.

*Schol.* *Why are the true Chriſtians called Quakers in this Age ?*

*Maſt.* It is in Scorn & Deriſion that they are ſo called, to render them and the Truth odious to the People, that ſo they might not receive the Truth and be ſaved : Yet Quaking and Trembling is no new thing ; for thou mayſt read of *Quakers* in the Scriptures, as in *Heb. 12. 21.* *Moses ſaid, I exceedingly Fear and Quake.* And it is ſaid, *Son of man, eat thy Bread with Quaking, and drink thy Water with Trembling.* And when *Daniel ſaw a Viſion, a great Quaking fell upon the men that were with him: And Habakkuk his Belly trembled*

trembled, and his Lips quivered,  
Hab. 3. 16.

Schol. Sure those that scoffingly call the true Christians Quakers, never read these Scriptures; for they prove very plain, that there were Quakers in the Primitive times: But why do the people called Quakers say Thee and Thou to a single Person? Is that according to the Scriptures?

Maſt. Yes, it is the proper Language to a single Person, and according to the Scripture: God said Thee and Thou to Adam, and Adam said Thou to God; & People say Thee and Thou in their Prayers; and it is the Pride in Peoples Hearts that cannot take that Language themselves which they give to God: And God said Thee and Thou to Moses, and Moses said Thee and Thou to God again: Jacob said Thee and Thou to Laban, and Laban said Thee and Thou to him again; and Jacob and his Sons said Thee

and Thou to each other, *Gen. 43.* to *Chap. 49.* And *Jephtha*, who was a Judge in *Israel* did Thee and Thou his Daughter, and she did Thee and Thou her Father, the Judge again, *Judg. 11.* And when *Daniel* and the three Children were before the King, upon Examination, they said Thou to the King; And the *Caldeans* did Thou the King, *Dan. 3.* And *Paul* did Thou King *Agrippa*: And many other Examples there be in Scripture; but these are sufficient; and Thee and Thou is the singular Number, and to be spoaken to one, and You or Ye the plural Number, and to be spoaken unto more then one.

Schol. *I am very well satisfied that Thee and Thou is the proper Language to a single Person, and You to more then one; but the People called Quakers will not put off their Hats, nor bow, nor give ;attering Titles to People;*

*People; what Scriptures have they for that?*

*Maſt.* VVith God there is no reſpect of Perſons; and *James* ſaid, If you have reſpect of Perſons you commit Sin, and are convinced of the Law as Tranſgreſſors; and in *Job*, *Elihu* ſaid, Let me not, I pray you, accept any man's Perſon, neither let me give flattering Titles unto Man; for I know not to give flattering Titles, in ſo doing my Maker would ſoon take me away, *Job* 32. 21, 22.

*Schol.* *They ſay the People called Quakers deny the Scriptures.*

*Maſt.* No, they own the Scriptures more then any People; for they walk in the Light of Chriſt Jeſus, and by following him do witneſs the Scriptures fulfilled in them; and People that live in Sin, and that are guided by the Evil Spirit, they are contrary to the Scriptures, and it is a Book ſeal-

ed to them ; and they who hate to be reformed have nothing to do to speak of the Saints and holy men of God's Conditions mentioned in Scripture.

Schol. *The People called Quakers, do not call their Dayes and Moneths as other Professors do.*

Ma<sup>st</sup>. N<sup>y</sup>, Professors and People are so far degenerated from Truth that they have lost the very Form of sound Words used by the Primitive Christians.

Schol. *How did the Primitive Saints call their Dayes and Moneths ?*

Ma<sup>st</sup>. God made the World in six Dayes , and rested the seventh Day, and he called the Evening and the Morning the *First Day*, and the Evening and the Morning the *second Day*, and the *third Day*, &c. And Christ rose on the *First Day* of the Week ; and they came to the Sepulchre when the *Jews Sabbath* was ended, on the *first Day* of the Week ;



Week; and upon the *First Day* of the Week the Disciples met together: And in *Exod. 12. 2.* *This Moneth shall be unto you the Beginning of Moneths, it shall be the First Moneth of the Year to you:* And in *Exodus 16.* *Moses writeth, the Fifteenth Day of the second Moneth, and the Scriptures say, The Third Moneth, and Fourth Moneth, &c.*

Schol. *VVho invented these Names of Sunday, Munday, &c. and calling the Moneth, March, April, May, &c?*

*Maſt.* The old Pagan Saxons in their Idolatry were the first that brought in the Names of the Dayes after that manner, and these called *Christians*, have retained them to this day. The first Day of the Week they worshipped the Idol of the *Sun*, from whence came *Sunday*: The second Day of the Week they worshipped the *Moon*,  
D 5 from

from whence came *Moonday* or *Munday*; the third day they worshipped the Idol of the Planets, which they called *Tuisco*, from whence came *Thuesday*; and from the Idol *Woden* came *Wednesday*; and from their Idol *Thor* came *Thursday*; and from the Idol *Friga* came *Friday*; and from the Idol *Seater* came *Saturday*. And the Heathen called *Mars* the God of Battel, and from thence they called the first Month *March*: And *Venus* they called the Goddess of Love and Beauty, and from thence they called the second Moneth *April*: And *Maja* a Heathen Goddess called *Flora*; *Flora* and *Cloris* were called the Goddesses of Flowers; Unto *Maja* the Heathen Idolaters used to sacrifice, from thence was the third Moneth called *May*; and upon the first day of the same Moneth they used to keep *Floralia* Feasts to the two Goddesses of Flowers

Flowers, viz. *Flora* and *Cloris*; and *Flora* was a Strumpet in *Rome*, that used on the first Day of that Moneth to set up a May-pole before her Door, to entice her Lovers, from whence came May-poles to be first observed: And from the Heathens Goddess *Juno* is the fourth Moneth called *June*: And in Honour to *Julius Caesar* a *Roman* Emperor, is the fifth Moneth called *July*: And the sixth Moneth took its Name *August*, in Honour of *Augustus Caesar*: And *September*, *October*, *November* and *December* are called from the *Latines*: And one *Janus* a King of *Italy*, was for his Wisdom pictured with two Faces, whom they honoured as God; and from this Name *Janus* was the eleventh Moneth called *January*: And *Saturnus*, *Pluto*, *Februs* were called the God's of Hell, whom the *Heathen* said, had the Rule of the evil Spirits there, and from

from *Pluto Februs*, was the twelfth Month called *February*.

Sch. *Who have been the Ministers and Instructors of these People, that they are erred so from Scripture-Example? Let me have some Marks and Signs by which I may know the Deceivers and false Prophets?*

Ma<sup>st</sup>. The Marks the Scriptures give of Deceivers and false Prophets are these: I shall set them down in short, that thou mayst remember them the better.

1. They are such as bear Rule by their Means, *Ier. 30. 31. Mat. 10. 19, 20.*

2. They are such as seek for their Gain from their Quarters, *Isa. 56.*

3. They seek for the Fleece, and make a Prey upon the People, *Ezek. 34. 1, 2, 3.*

4. They are such as preach for Hire, and Dvine for Money, *Mic. 3. 11.*

5. They

5. They cry Peace so long as People put into their Mouthes ; but when any come to see them to be Deceivers, and cannot put into their Mouthes, nor give them Gifts, then they prepare War against them, *Mic. 3. 5. Hos. 6 9.*

6. They run when the Lord never sent them, and prophesie Lyes in his Name, *Jer. 14. 14.*

7 They stand praying in the Synagogues: They love the uppermost Rooms at Feasts, and the chief Seats in the Synagogues, and love Greetings in the Markets, and to be called of men Master, and they make them broad Phylacteries on their Garments, that they may be taken Notice of ; for they do that they do, to be seen of men, and are proud and covetous, and they come of *Cain's* Stock, for they are full of Envy, and are in *Balaam's* way, who was erred from the Spirit of God, and received the Wages

Wages of Unrighteousness, and so do they, 2 *Pet.* 2. *Jude* 11.

8. They are such as sprinkle Infants, for which they have no Rule in Scripture; and tell People it is an Ordinance of Christ; when it is but one of their own Inventions, and so are Lyars and Deceivers.

9. They tell People they shall never be free from Sin whilst they live here.

10. They are made Ministers by the Will of Man, and Men uphold them: If thou meetest with them, and seest those Fruits brought forth by them, then beware of them; for they have got on sheeps Cloathing, but inwardly they are ravening Wolves.

Schol. *How may I know the true Ministers?*

*Maſt.* I may give thee some Marks how to know them.

1. The true Ministers of Christ,

as they have received the Gift of God freely, so they minister freely from the same, as good Stewards of the manifold Grace of God, and they do unto all Men as they would have all Men do unto them.

2. They do not strive for Mastership, like the false Prophets; but are gentle unto all Men, and apt to teach, patient, in Meekness instructing those that oppose themselves, *2 Tim. 2. 22.* that so the Church may be edified.

3. The true Ministers have no Mans Person in Admiration because of Advantage, but are men of Sorrows, despised and rejected of men, as Christ was; and they are not made Ministers by the Will of man, but by Christ Jesus, and are blameless as the Stewards of God, not self willed, nor soon angry, nor given to Wine, nor Strikers, nor greedy of filthy Lucre; *Tit. 1. 7.*

4. And

4. And the true Ministers work was , for the perfecting of the Saints ; for the edifying of the Body of Christ : and the true Ministers were not bred up seaven years at the Colledges, as the Deceivers are now ; but the Lord called Tradesmen to be Ministers ; *Moses* was a Keeper of Sheep, and *Jacob* and *David* were Keepers of Sheep, and *Elisha* was a Ploughman, and *Amos* a Herdsman, and *Peter* and *John* Fishermen, and *Paul* a Tent-maker.

Schol. *The People call'd Quakers are mocked, hated, persecuted, and imprisoned; was it so with the People of God in former Ages ?*

Ma<sup>st</sup>. Yes, the People of God were in all Ages mock'd, persecuted, imprisoned and Sufferers. *Elisha* the Prophet was mocked, and called Bald-head. And the Lord sent his Messengers, rising up betimes and sending, because he had Com-  
passion



passion on his People ; but they mocked the Messengers of God, and despised his words, and misused his Prophets ; wherefore the Wrath of the Lord was against them, 2 Chron. 36. 15. And David was despised of the People, they laughed him to scorn, they shot out their Lips, and thaked their Heads at him : And in Psal. 69. 12. David said, *Sack-cloth is my Garment, and I am become a Proverb to them, and I am the Song of the Drunkards.* And Jer. 20. 7. Jeremiah said, *I am in Derision daily, every one mocketh me ; and thou mayst read before, how he was persecuted, and put in the Dungeon.* And David said, *The Vicked have waited for me, to destroy me, and they have laid a Snare for me.* And Job said, *I am as one mocked of his Neighbour ; and said, The just and upright man is laughed to scorn,* Job 12. 4. and said,

said, *Now I am their Song ; yea,  
 I am their By-Word ; they abhor  
 me, and spare not to spit in my Face.*  
 And in *Acts* thou mayst read ; how  
*Herod* the King stretcht forth his  
 Hand to vex some of the Church of  
 Christ ; and how he killed *James*,  
 and imprisoned *Peter* ; and how  
*Paul* and *Silas* had their Cloathes  
 torn off, and after they had recei-  
 ved many Stripes, they cast them in-  
 to Prison, and a strict Charge was  
 given to the Goaler to keep them  
 safely, who thrust them into the in-  
 ner Prison, and made their Feet fast  
 in the Stocks ; and above forty of  
 the *Jews* bound themselves under a  
 Curse, That they would neither eat  
 nor drink till they had killed *Paul* :  
 And in *Acts* 22. when *Paul* spake  
 to the People, some of them cryed,  
*Away with such a Fellow from the  
 Earth ; for it is not fit that he should  
 live : And in Acts* 24. *For we  
 have found this man a Pestilent  
 Fellow,*

(91)

*Fellow, and a Mover of Sedition ;  
and a Ring-Leader of the Sect of  
the Nazarens : And Christ him-  
self was derided by the Pharisees,  
Luke 16. And Paul said, VVho-  
soever will live Godly in Christ  
Jesus must suffer Persecution ; for  
it is through many Tribulations we  
must enter into the Kingdom of  
Heaven.*

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*Proverbs,*

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*Proverbs, which are short wise Sentences, very necessary for Children to read and learn.*

**C**Hasten thy Son whilst there is Hope, and let not thy Soul spare for his crying, *Prov. 19. 18.*

He that spareth his Rod hateth his Son; but he that loveth him, chasteneth him betimes.

Every Child is known by his doing, whether his Work be pure, and whether it be right, *Prov. 20. 11.*

Foolishness is bound in the Heart of a Child, but the Rod of Correction shall drive it far from him.

With-hold not Correction from thy Child, for if thou beatest him with the Rod he shall not dye.

A Child left to himself bringeth  
his Mother to Shame.

The Father of the Righteous  
shall greatly rejoye ; and he that  
begetteth a wise Child shall have  
Joy of him.

Better is a poor and wise Child,  
then an old and foolish King, who  
will no more be admonished.

Confidence in an unfaithful  
man in time of trouble, is like a  
broken Tooth, and a Foot out of  
joynt.

A wise Son maketh a glad Father;  
but a foolish Son is the heaviness of  
his Mother.

Apply thy Heart to Instruction,  
and thine Ears to the Words of  
Knowledge.

Whoso loveth Instruction loveth  
Knowledge ; but he that hateth  
Reproof is brutish.

He is in the Way of Life that  
keepeth Instruction ; but he that  
refuseth Reproof erreth.

The

The Commandment is a Lamp,  
and the Law is Light, and Reproofs  
of Instruction are the VVayes of  
Life.

He that refuseth Instruction,  
despiseth his own Soul ; but he that  
heareth Reproof, getteth Under-  
standing.

A Proud Look and a Lying  
Tongue the Lord hateth, *Pro. 6.17.*

VVifdom is the principal thing;  
therefore get VVildom ; and with  
all thy getting get Understanding.

VValk in the VVay of good men,  
and keep the Pathes of the Righte-  
ous, *Prov. 2.20.*

*Directions*

*Directions to Read and Spell  
truly.*

**O**bserve, that the first Letter of all proper Names and Beginning of Sentences are to be great Letters.

A Diphthong is the sounding of any two or more Vowels together, without any Consonant between them; they be commonly used in VVords of one syllable; there are nine Diphthongs.

ai, or ay, as in maid, may.

au, or aw, as laud, law.

ea, as earth.

ee, as feed.

ei, as heir.

eu, or ew, as feud, grew.

oi, or oy, as coi, boy, joy.

oo, as good.

ou or ow, as loud, low.

A Consonant is a Letter that maketh a sound with a Vowel?

A Syllable is a perfect sound, made sometimes of Vowels only, and sometimes of Vowels and Consonants, no syllable hath above eight letters in it, as *strength*; neither hath any word above seven syllables in the *English* Tongue, as *Reconciliation*.

Observe how many Vowels there are in a Word, so many Syllables it hath in it, as in *Re-con-ci-li-a-ti-on*, except the Word end in *e* or *es*, as in *have* and *James*; or if there be a Diphthong in it, as in *may* or *your*: after *q* is alwayes *u* with another Vowel, as in *quick*,

After



After true spelling these seven Points  
are to be observed in reading, for  
keeping the Sense.

(,) **A** Comma is a little stop or  
breathing, as, Behold  
O Lord,

(;) A Semi-colon is a longer stop  
or Breathing, as, for I am in dis-  
tress;

(:) A Colon is commonly put  
in the middle of a Sentence, as, my  
Bowels are troubled: my heart is tur-  
ned within me, for I have grievously  
rebelled.

(.) A Period is a full stop, and  
is put after a full Sentence, as, Abroad  
the Sword bereaveth, at home there is  
a dearth.

() A Parenthesis is when some  
words may be left out, and yet the  
Sentence perfect, as, For I know that  
in me, that is, in my flesh, dwelleth no  
E good

*good Things* — for his Letters (say they) are *Weighty* and *powerful* &c.

( ? ) An *nterrogation* is put always after a *Question* asked ; as, *Is Christ divided ? Was Paul crucified for you ? or, Were you baptised in the Name of Paul ?*

( ! ) An *Admiration* is a *Note* of *Wondering* or *crying out* ; as, *O the Depth of the Riches both of the Wisdom and Knowledge of God ! How Unsearchable are his Ways, and his Judgments past finding out !*

### *Directions for Notes.*

An Afterick	*
A Section	§
A Paragraph	¶
A Note for extraordinary Passages,	“
The Cratchets	[ ]

*Hard Words used in our English  
Tongue explained.*

**A** *Bba*, an Hebrew word signifying Father.

*Abreviate*, to make short, to abridge.

*Abnegation*, a stiff denying.

*Abortive*, that which is untimely born.

*Absolve*, to pardon or acquit.

*Abruptly*, by piece-meal, out of order, without observing of due circumstance.

*Absolution*, pardon.

*Assurate*, curious, exact, studiously done.

*Accent*, the raising or letting fall of the voice in Pronunciation.

*Acerbity*, sowerness.

*Archieve*, to perform or bring to pass.

*Adopt*, to choose or take for his child.

*Alienate*, to estrange.

*Alien*, a stranger.

*Allegory*, a Sentence which must be understood otherwise then the lital Interpretation sheweth.

*Alpha*, the first Letter in the *Greek*, wherefore it is sometimes taken for the first or chief in any thing.

*Amplifie*, to enlarge.

*Anathema*, cursed.

*Animate*, to encourage.

*Affinity*, kin by marriage.

*Antichrist*, an adversary to Christ, it is compounded of the *Greek* Preposition *Anti* and *Christus*, which signifies contrary, or against Christ.

*Antidote*, a Medicine against Poyson.

*Antipathy*, a Contrariety or great Disagreement of Qualities.

*Antiquary*, one studious in matters of antiquity.

*Aphorism*, a short Sentence briefly expressing the Properties of a thing

*Apocalipse*, revelation.

*Apocrypha*,

*Apocrypha*, that which is hidden, and not known, doubtful, or not of authority.

*Apostacy*, a revolting or falling away from the true Religion.

*Apostle*, one sent in Message, an Ambassador.

*Ambassador*, a Messenger.

*Apparent*, clear or manifest.

*Atheist*, one that believes there is no God.

*Autumn*, Harvest time, one of the four Quarters of the Year.

## B

*Belzebub*, an Hebrew word compounded of *Bel*, which in that Language signifies an Idol, and *Zebub* a Fly; so that *Belzebub* signifies, the Idol of Flyes: commonly the Devil is called by that Name.

*Ballance*, a pair of Scales.

*Baptism*, dipping or plunging.

*Blasphemy*, Evil speaking.

*Bishop*, Overseer.

## C

## C

*Calumniate*, to slander, to accuse one falsely.

*Canonical*, approved by common or exact Rule.

*Chorography*, the Description of a Country.

*Chronologer*, one skilful in Chronicles.

*Chymist*, a Physitian following the Method of *Paracelsus*.

*Circumcise*, to cut of the Fore-skin.

*Circumvent*, to compass in, to deceive one craftily, or to prevent.

*Commiserate*, to take Pitty or Compassion upon any.

*Concise*, brief, short cut off.

*Condign*, worthy, due, deserved.

*Captivate*, make sub<sup>d</sup> ct.

*Catholick*, universal.

*Conscience*, the Testimony or Witness of one Mind or Knowledge.

*Center*, the midst.

*Celestial*, heavenly.

*Circumference*, round circuit.

*Commodious*, profitable.

*Compendious*

*Compendious*, short.

*Confiscate*, Forfeiture of Goods.

*Conjunction*, joyning together.

*Consecrate*, to make holy.

*Contemplation*, Media'ion.

*Corporal*, bodily.

*Congruity*, good agreement.

*Consanguinity*, Kindred by Blood  
and Birth.

*Consolatory*, comforting.

*Consolidate*, to make firm or strong.

*Contribute*, to give with others,  
to a'ow as others do.

*Cosmography*, an art touching the  
Description of the whole World.

*Critick* or *Critical*, one that taketh  
upon him to censure other Mens  
Acts or Works written.

D

*Deacon*, one overseeing the Poor.

*Decline*, fall away.

*Deity*, the Godhead, divine Nature.

*Derivation*, taking from another.

*Delusion*, Deceiving or Mockery.

*Desist*, leave off.

*Diabolical*, devilish.

*Disciple*, a Schollar, one that learneth.

*Discomfit*, put to Flight.

*Digression*, going from the matter.

*Derogate*, to diminish or disable.

*Deplore*, to bewail.

*Domestical*, at home.

*Divine*, Heavenly.

*Disconsolate*, uncomfortable, sorrowful, comfortless.

# E

*Ecclesiastical*, belongs to the Church.

*Edict*, Commandment.

*Edifie*, building up.

*Education*, bringing up.

*Effusion*, pouring forth.

*Egress*, going forth.

*Election*, choice.

*Elevate*, lift up.

*Effigies*, an Image.

*Enmity*, Hatred.

*Essence*, Substance or Being.

*Evangelist*, Bringer of good News.

Евннгел



*Eunuch*, gelded.

*Exclaim*, cry out.

*Etymology*, the true Derivation of  
a Word.

*Exile*, banish.

## F

*Fallacy*, Deceit.

*Fervent*, hot.

*Finally*, lastly.

*Fragility*, Brittleness.

*Fraternity*, Brotherhood.

*Function*, calling.

*Future*, Time to come.

*Frustrate*, make void.

*Furious*, raging.

*Fugitive*, Runagate.

## G

*Genitor*, a Father or Begetter.

*Geographer*, a Describer of the  
Earth.

*Gospel*, glad Tidings, good News.

*Gradually*, by Degrees.

*Gratify*, to pleasure.

*Gratis*, freely.

## H

*Habitable*, able to dwell in.

*Hallelujah*

*Hallelujah*, Praise to the Lord.

*Helmet*, Head Piece.

*Homage*, Worship.

*Hypocrite*, a Dissembler.

*Hymn*, a Song.

## I

*Jesus*, a Saviour.

*Ignominy*, Reproach.

*Illegitimate*, unlawful born.

*Illusion*, Mockery.

*Immortal*, Everlasting.

*Impediment*, Let or Hinderance.

*Infinite*, without Number.

*Institute*, appoint.

*Insolent*, proud.

*Intermission*, ceasing.

*Immediate*, next or presently following.

*Interrogation*, question asking.

*Instigation*, provoaking.

*Introduction*, Entrance.

*Invincible*, not to be overcome.

*Jubile*, Year of Joy.

## L

*Land*, Praises.

*Latitude*, Breadth or Wideness.

*Legible*,

*Legible*, easie to be read.

*Lascivious*, wanton.

*Laxative*, loose.

*Longitude*, Length of a Place.

*Loyal*, obedient.

*Luxurious*, riotous, excessive.

M

*Magician*, using Witchcraft.

*Magnanimity*, of a great Mind.

*Magnificence*, Sumptuousness.

*Maranatha*, accursed.

*Moral*, pertaining to Manners or Civility.

*Moralize*, to give the moral Sense and Interpretation of any thing.

*Mortal*, deadly, brings in Death.

*Minister*, a Servant.

*Ministry*, Service or Charge in any Employment.

*Magnitude*, Greatness.

*Major*, the greater.

*Melody*, Harmony, sweet Singing.

*Method*, Order.

*Meretorious*, that deserveth.

*Modern*, of our Times.

*Modest*

*Modest*, sober.

*Moment*, weight, or sudden.

*Morality*, civil behaviour.

*Motive*, cause moving.

*Mortifie*, kill.

*Munition*, defence.

*Mutable*, changeable.

*Mystical*, secret hidden.

# N

*Narration*, declaration.

*Native*, born.

*Negromancy*, black Art.

*Neuter*, of neither side.

*Notifie*, give knowledge.

*Negative*, that denies or gainsayes.

*Novice*, a young Schollar.

*Nominal*, of or belonging to a name.

*Notion*, knowledge.

*Nuriment*, nourishment.

*Nov<sup>ty</sup>*, newness.

*Numeration*, numbring.

# O

*Oblation*, offering.

*Obscure*, dark.

*Obstruction*,

*Obdurate*, harden.

*Obstruction*, stopping.

*Oblivious*, forgetful.

*Omnipotent*, almighty.

*Original*, beginning.

*Obstentation*, boasting.

*Oracle*, a Speech from God.

*Overplus*, more then needful.

P

• *Paradise*, a place of pleasure.

*Paraphrase*, exposition.

*Parable*, similitude.

*Patriarch*, chief Father.

*Page*, the side of a leaf.

*Parabolical*, belonging to a Parable.

*Perpetuity*, Eternity.

*Pervert*, subvert or destroy.

*Phanatick*, a mad man.

*Philosopher*, a Lover of Wisdom.

*Premeditate*, to muse and think on

a Thing before hand.

*Permission*, a sending forth.

*Predestination*, fore appointment.

*Procreate*, to engender, to beget.

*Prodigy*, a Wonder.

*Probi-*

*Prohibition*, a forbidding.

*Proposition*, a Sentence.

## R

*Radical*, of or belonging to a Root.

*Rational*, reasonable.

*Regeneration*, new Birth.

*Reprobate*, Wicked, cast out of God's Favour.

*Repugnant*, contrary.

*Repute*, account.

*Rudiment*, first Instruction.

*Retrograde*, to go backward.

*Reverential*, that doth reverence.

*Rhetorick*, the Art of Eloquence.

*Rupture*, Breach.

## S

*Sabbath*, Rest.

*Sanctification*, Holiness.

*Schism*, a Breach.

*Schismatick*, one that makes a Schism.

*Scholastick*, Schollar-like.

*Scripture*, Writing.

*Sovereign*, chief.

*Subscribe*, write under.

*Sub-*

( III )

*Subtract*, take from.

*Superior*, higher.

*Superlative*, highest Degree.

T

*Tabernacle*, a Pavilion, or Tent.

*Temporary*, for a Time.

*Terrestrial*, Earthly.

*Tenure*, hold.

*Termination*, Ending.

*Timerous*, fearful.

*Theology*, Divinity.

*Tautology*, repeating the same things.

*Transcendent*, surpasseth.

*Transfiguration*, a turning into another Shape.

*Typical*, mystical.

V

*Vacant*, empty, void.

*Verbatim*, Word by Word,

*Vilifie*, to make of no Reputation.

*Vital*, lively.

*Unanimous*, of one Mind & Heart.

*Voluntary*, of his own Accord and Will.

Directions for true spelling and writing *English Words*, which are alike in Sound, yet unlike in their Signification.

A

ASK the Carpenter for his *Ax*.  
Since I learned my *Accidence*, there have been strange *Accidents*.

Give your *advise*, and *advise* me for the best.

The *Ant* is a wise Creature ; his Uncle and *Aunt*.

Who were his *Assistants* ? I crave your *Assistance*.

*Assent* not thereto, at the *Ascent* of the Hill.

A *sure* Friend, who was a *suer* for  
Take a *Loan* for your Money, when you are *alone*.

The *Air* was clear, where his *Heir* lived.

You,



You are to *appear* before a *Pier* of  
the *Realm*.

A *Peece* to shoot withal ; a *Piece*,  
of *Bread* ; two *Loaves* a *Piece*.

B

To drink in a *Bowl* ; to trundle a  
*Bowl*.

A *Baren* of the *Realm* ; a *barren*  
*Field*.

A *VVheel-Barrow* ; to lead and  
*borrow*.

The *Burrough* of *Soutbwarke* ; a  
*Conie-Barrow*.

He spent so much upon *Barley*, he  
went but *barely*.

A *Bath* to bathe in

The *Child* did *begin* to put off his  
*Jiggin*.

The *Bile* brake, the *Pot* did *boil*.

A *Band* of *Men* ; he is bound in a  
*Bond*.

They both went into a *Booth*.

It was the best *Beast*.

He boasted, his *Book* was so well  
*boft*.

The

The Dog did *bark*, that lay in the *Barge*.

When he went into *Barbarie*, he left his Maid *Barbara*.

The Bird which was *bill* like an Hawk, did *build* her Nest.

A *bald* Head ; his Dog *bauld*.

Good and *bad*; who *bade* him do it?

By whose means did you *buy* it?

*Bolt* the Door, before you *boul* the Meal?

To *bow* the Knee ; the *Bough* of a Tree.

The Hole which I did *bore* ; the Sow and the *Bear*.

He *bor'd* an Hole in an Oaken Board.

The Sweat of his *Brows* ; the Bullock did *browz*.

The Wind *blew* away the *blue* Cloath.

A *brute* Beast ; a *Bruit* or Report.

He was *bred* up to eat brown *Bread*.

A *bare* Common, which did *bear* no Grass.

Write thy *Copies*, and go into the  
*Copise*.

If he leave not *Coughing*, he will  
soon be put in a *Coffin*.

When he *Cough't*, I caught him by  
his *Coat*.

His *Chaps* were full of *Chops*.

It was a good *Chare*, to set him in  
the *Chair*, and to give him good  
*Cheer*.

*Currents* to carry away the *Water*;  
*Raisins* and *Corrants*.

Spare no *Cost*, to travail into every  
*Coast*.

What were the *Causes*, that the  
*Causeys* were no better?

He *quoteth* a Place of Scripture ;  
*soateth* his Child.

He *cool'd* his Milk, because he *could*  
not eat it so hot.

The Butcher did *call* for the *Caul*  
of the Liver.

A *Cousin* will sometimes *cozen* his  
near Kindred.

The

The King's Council gave him good  
Counsel.

A Cruel Master ; a Cap wrought  
with Crewel.

A wicked Crue came in when the  
Cock crew.

## D

A fallow Deer ; a dear Friend.

The dun Colour was well done.

Bucks and Does ; let him take but  
one Dose.

Such a Devise, as none could devise  
a better.

Before his Decease, he was sick of  
a dangerous Disease.

It was not without Desert, that he  
was robb'd in the Desert.

## E

In looking towards the East, she  
spilt her Yeast.

She did earn her Living by spinning  
of Yarn ; her Bowels did yern.

I eat my Bread this day better then  
I ate it Yesterday.

The

The most *Eminent* Man was in the  
most *Imminent* Danger.

## F

The Cook had more Skill in a *Froise*  
then in a *Phrase*.

The Waterman had a good *Fare*,  
when he went to the *Fair*.

His House in the *Fens* was without  
a *Fence*.

A Gown lin'd wir *Fur*; a *Fir* Tree.

A *Form* of Words; a *Fourm* to sit  
upon.

A small *Flie* may *flee* into a narrow  
Place.

He did *feign* himself sick; I would  
*fain* finish my Work.

The Cattel did *feed*; his Attorney  
was *fee'd*.

I *find*, that they were *fin'd* very  
much.

Put the Sheep into the *Fold*, when  
the Mare hath *foal'd*.

To set *forth* a Man's Praise to the  
*fourth* Degree.

Heat the Oven with *Furz*; he  
furreth

furreth his Gown with Rich *Furs*.  
 The Cloth is *foul*; Fish and *Fowl*.  
 His Son *Francis*, and his Daughter  
*Frances*.

If it *freez*, put on a *freeze* Jerkin.  
 A sweet smelling *Flower*; Wheat  
*Flour*.

## G

The Child found his *Guardian* in  
 the *Garden*.

I *guess* that you will have many  
*Guests*.

A *Ghost* or Spirit; thou go'st but  
 lamely.

Ox *Galls*; the *Gauls* upon Horses  
 Backs.

A *gilt* Cup; the *Guilt* of Sin.

To *glister* like Gold; the *Physitian*  
 hath prescribed a *Clyster*.

## H

A *Hare* to eat; the *Hair* of the  
 Head.

*Holy* Men will *wholy* apply them-  
 selves to do good.

A *Hole* in the *Ground* ; a Part for the whole.

Thou *hast* made great *Haste*.  
 To *heep* a *Tubb* ; to *whosp* & hollow.  
 She shall have her *Hire*, in a *higher*  
*Degree*, if she *by* her about her *Work*.  
 Stand *here*, that thou mayst *hear*.  
 It is a *homely* Religion, to read a  
*Homilie*.

Drive away the *Hens* from *hence*.  
*Holly* and *Ivie* ; *Holy* Men and *Wo-*  
*men*.

### I Vowel

An *Idle* Person ; an *Idol-maker*.  
 Thy *Eyes* may plainly see the *Ice*.  
 Let him *eye* us with his *Eye*, while  
 thou and *I* are doing it.

In his *Ire*, or *Anger*, he was an  
*Eyer* of it.

To *incite*, or stir up one to be al-  
 wayes in *Sight*, and to have an *In-*  
*sight* in it.

### J Consonant.

She loved to *jet* up and down ; a *jeat*  
*Stone*.

A *Jointer*, or Tool to work with;  
a Woman's *Joynture*.

The Carman left not *jerking* his  
Horse, in his Leather *Jerkin*.

## K

A *Kennel* for Dogs; sweep the  
*Channel* clean.

The *Knots* are fast tyed; the *Gnass*  
are very busie in hot Weather.

## L

I wrote the *Lines*, with my *Loins*  
girded.

The *Lane* was *lain* over with Stones.

A Man of a *low* Stature; the Ox  
did *low*.

He *laught* when he went into the  
*Loft*.

V When the *Lead* was laid, he led  
me by the *Hand*.

V When the *Leases* are made, give  
them to the *Leasers*.

I did *lothe* to do it, and therefore I  
was *loth* to do it.

He was full of *Lyes*, and full of  
*Live*.

*Light*,



*Light*, and see, whether it be *lite* or heavy.

The *Latino* Tongue ; a *Latten* Ladle.

The Cow *low'd* after her Calf very *loud*.

Take the *least*, lest he be angry.

Teach him his *Lesson* well, lest he *lessen* thy *VVages*.

*Leapers* that can leap ; *Lepers* full of *Leprosie*.

*Lo*, he is in a *low* Contition.

If he *lose* not the Knot, he will *loose* his Labour.

## M

To *meet*, and eat *Meat* ; a Yard to *mete* or measure withall.

He sent a *Message* concerning the *Message*.

Things were in a good *Manner*, at the *Manour* House.

A *Mote* in the Eye ; a *Moat* or Ditch.

He had no Cause to *mean*, when his Corn was *mown*.

## F

The

Cat will *mouse* well, among the  
Corn *Mows*.

The *V*Viddows *Mite*; we have  
no *Might* nor *Power*.

The one *Mower* did *more* then the  
other.

The *Mantle* hangs on the *Mantil*  
*Tree*.

*Thousands* and *Millions*; Musk-  
*Melons*.

It was the *Day* on which *Mary* did  
*marry*.

*Moles*, that cast up the *Earth*;  
*Moulds*, wherein *Metals* are cast.

N

His *Niece* did *neese* very much.

He did *needleless* *V*Vork with his  
*Needles*.

It is *neither* thee nor I can lift the  
*nether* *Mill-stone*.

*Yea* and *nay*; the *Horse* did *neigh*.

The *Figs* were so *naught*, they were  
good for *naught*.

Gold *Ore* ; the Watermans *Oar* ;  
the *Ower* of a Debt.

Neither *ours* nor yours will be well  
done in three *Hours*.

I will speak of it, before I cut it off.

He did *own* but *one* of them.

You *ought* to have done it very *oft*.

He took great *Pains* to mend the  
*Panes* that were broken.

He laid a *Plot*, to take away a *Plat*  
of Ground.

The *Principal* Man taught the first  
*Principle*.

As he sat in his *Place*, he eat *Plaise*.

The Time was *past*, before he made  
the *Paste*.

He sold that as a good *Price*, which  
he had taken as a *Prize*.

To *pare* the *Pear*; a *Pair* of Gloves.

The *Palace* of the Mouth ; a *Pallet*  
Bed.

A *Parson* or Priest ; a third *Person*.

Kings and *Princes* ; a *Princess*.

*Praise* is not seemly for a *Fool* ; the  
*Preys* of Beasts.

*Pillars* of a House ; Cater-pillers.

It was his *Pride*, that he pry'd into it.

There is no *Profit* may be receiv'd  
from a false *Prophet*.

He hath no *Power* to pour it out.

R

The *Rain* refresheth the Earth ;  
the *Reign* of a King ; the *Rein* of a  
Bridle.

*Raise* up thy self to behold the  
*Rayes* of the Sun.

*Rancour* and Malice ; ranker then  
other.

A red *Rose* ; hast thou read it ?

To rear it up ; the *Rere* ward  
He gave a *Reason*, why a Fig is better  
then a *Raisin*.

A *Rite* or Ceremony ; *Right* or  
wrong.

To write and read ; a *Wheel-wright*.  
The *Rinde* of a Pomgranate ; the  
River *Rhine*.

A *Roe* Buck ; a *Row* of Tree.

She

She *rose*, and took a red *Rose*.

The *Roes* of a Fish ; the *Rows* of  
Trees.

A *Rower* of the Boat head ; the  
Lyon *roar*.

He *wrot* , that there was a *Rot* a-  
mong the Sheep.

He *rapt* him on the Head, and  
*wrapt* it up.

The *Roads* or High wayes ; the Isle  
of *Rhodes*, or *Rhode* Island.

The highest *Room* in the House ;  
the City of *Rome*.

He *rung* the Mortar ; and she *wrung*  
her *Tiffanie Ruff*, and put on her rough  
Garment.

A *Cheese-rack* ; Ship *wrack*.

A broken *Reed* ; to *read* and write.

He *wrought* hard, when he *wrote*  
his *Coppy*, and learned by *Rote*.

To *raze* the Walls ; to *raise* a siege.

A Barber's *Rasour* ; a *Raiser* of  
Sedition.

He would not *rest*, till he did *wrest*  
my Words.

*Savers* and *Loosers* ; sweet *Savors*.  
*The Ocean* or *Seas* ; to seize upon  
 his Goods.

*Ceasing* from *Strife* ; *seising* or tax-  
 ing him.

*The Byer* and *Seller* ; a *Wine-  
 Cellar*.

*The third Centurie*, the *Herb Cen-  
 tory*.

He did *sheer* his *Sheep* in *Hamp-  
 shire*.

*Cite* him to appear ; the *Sight* of  
 the *Eye*.

*The Sole* of a *Shoe* ; the *Soul* and  
*Body*.

A *sound Body* may fall into a *Swoon*.

He was in a *Strait* to make the  
*crooked Stick straight*.

He made *sight* of it , having a  
*Sleight* in doing it.

To *succour* a *Man* from a *Blood-  
 Sucker*.

A *Sum* of *Money* was paid to some  
 of them.

The

The *Sun* and *Moon* ; a *Son* and *Daughter*.

He *shoots* 3. *Arrows* ; he has 3. *Sutes* of *Apparel* , and 3. *Suits* in *Law*.

*Sivs* for *Corn* ; *Onions* and *Sives* *Sithes* to mow with ; *Sighs* & *Groans*.

A *Sower* of *Seeds* ; *sowr* *Grapes*.

The weaker *Sex* ; divers *Seets*.

The *Steed* being stoln, stands in no *stead*.

He went a *slow* *Pace*, and fell in a *Slough*.

The *Seas* will not *cease* from raging.

It is a vain *Thing* to wear out *Shoes* to see *Shews*.

The *Town* of *Stanes* ; *Stairs* in *Cloath*.

All the *Sheep* were carryed into the *Ship*.

# T

A *Tax*, or *Tribute* ; *Iron Tacks*.

The Herb *Thyme* ; the *Time* of the *Day*.

A *Tide* *Table* ; the *Horse* is *ty'd*.

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A Foot and *Toe* ; Flax and *Towe*.  
A Frog and *Toad* ; Stockins *toed* ;  
he *towed* his Boat.

It's *too* much for *two* Men to do.

A small *Treatise* concerning divers  
*Treaties*.

He had *then* no more *than* he could  
do.

He was *thrown* from his *Throne*.

It was *through* help he came *thorow*.

There was one of *their* own Kin-  
dred

Fire Shovel & *Tongs* ; Neats *Tongues*.

He did set on his *Tail*, and told a  
*Tale*.

A *Tomb*, or Sepulchre ; the first  
*Tome* of a Book.

V

Let the *Vein* bleed, but not in *vain*.

The base *Viel* ; to fill a *Vial*.

In the *Vale* of *Esham*, she put a *Vail*  
on her Face.

In the Long *Vacation*, he followed  
his *Vocation*.

For



For Want of *Viſtuals*, the *Vitall*  
will faint.

## W

To weigh a *Wey* of Cheeſe in the  
high *Way*.

To wait upon a Man; ſold by *Weight*.

If he were wiſe, he would wear war-  
mer *Cloathes*; the *Ware* in a Shop.

Thou waſt unwiſe to make ſo much  
*Waſte*.

He did wreſt his *Wriſt*.

I wiſt not that he was there, but I  
wiſht that he might be there.

## Y

The *Yew* Trees belong to you men.

Put the Baſon and *Ewer* in *Ure*.

*Ye* that are Wiſe, uſe *yea* and *nay*.

She did earn her *Bread* with ſpinning  
*Yarn*.

*Proper*

*Proper Names in Scripture, with their  
Significations in English.*

**A** Aron, a Teacher. Abda, a Servant.  
Abdiel, a Servant of God. Abdi,  
my Servant. Abdiah, a Servant of the  
Lord. Abednego, Servant of shining.  
Abyl, Mourning. Abagtha, Father of  
the Wine-press. Abiah, the Will of the  
Lord. Abijam, Father of the Sea.  
Abiasaph, a gathering Father. Abia-  
thar, Father of the Remnant, or, ex-  
cellent Father. Abida, Father of Know-  
ledge. Abidan, Father of Judgment.  
Abiel, my Father is God. Abiezer, the  
Father's Help. Abigail, the Fathers  
Joy, she was Wife to ungodly Na-  
bal. Abihail, the Father of Strength.  
Abihu, he is a Father. Abihud, the  
Father of Praise. Ahilene, lamentable.  
Abimael, a Father from God. Abime-  
lech, the Kings Father, or a Father of  
Counsel. Abinidab, a Father of a Vow.  
Abinoam, Father of Beauty. Abiram,  
an high Father. Abishag, the Fathers  
Ignorance. Abishai, the Fathers Re-  
ward.

ward. Abithalom, the Father of Peace.  
 or the Peace of the Father. Abi-  
 shuah, the Father of Salvation. Abi-  
 shur, the Father of a Song. Abital, the  
 Father of the Dew. Abitob, the Fa-  
 ther of Godness. Abner, the Fathers  
 Candle. Abshalom, the Fathers Peace,  
 or Reward. Achan, trembling. Ada-  
 dezer, beautiful Help. Adaliab, Po-  
 uerty. Adajah, the Witness of the Lord.  
 Adiel, the Witness of God. Adonijah,  
 the Lord is the Ruler. Adonizedek,  
 the Lord's Justice. Agabus, a Grass-  
 hopper. Agar, a Stranger. Ahaz, taking  
 or possessing. Ahasuerus, a Prince, or  
 Head. Ahban, a Brother of Under-  
 standing. Ahijah, Brother of the Lord.  
 Ahimaaz, Brother of Counsel. Ahi-  
 man, Brother of the right Hand. A-  
 himlech, a Kings Brother. Ahimoch,  
 a Brother of Death. Ahinoam, the  
 Brothers Beauty. Ahier, the Brothers  
 Light. Ahilab, a hearty Brother. A-  
 rah, a sweet savouring Meow. Ahi-  
 kam, a Brother arising. Abiezer, the  
 Brother a

*Brothers Help. Aholah, a Mansion, or dwelling in her self. Aholiab, my Mansion in her. Ahud, praising or confessing Aliah, high. Amaleck, a licking People. Amaria, the Lord said, or the Lamb of the Lord. Amasa, sparing the People. Amashai, the Gift of the People. Amaziah, the Burden of the Lord. Amatha, a Cloud, or Vapour of Death. Amihud, People of Praise. Aminadab, a free People. Amittai, true, or fearing. Ammi, my People. Ammiel, the People of God. Ammihur, People of Liberty. Ammeshadai, the People of the almighty. Ammon, a People. Ammonites, populous, or a Multitude. Amnon, faithful, or true. Ammorites, bitter People, or cruel Rebels. Amos, a Burden. Amoz, strong or mighty. the Father of Isaiah the Prophet. Amphipolis, a City compassed. Anab, a Grape. Anah, answering, or singing. Anaharath, Dryness, or Burning, or Wrath. Anak, a Gyant. Ananim, a Fountain, or the Eye of Waters. Ananiah,*

niah, the Cloud of the Lord, or the Deliverance of the Lord. Andrew, very strong and manly. Andronicus, a victorious Man. Anna, merciful, or taking Rest, or gracious. Apollo, leeing, or a Destroyer ; a Jew born in Alexandria, who being both eloquent and mighty in the Scriptures, disdained not to be further instructed in the way of the Lord by a poor Crafts man, named Aquila, and Priscilla his Wife. Ariel, the Alter, or Light of God. Arimathea, a Lyon, dead unto God. Arphaxad, healing. Arphad, the Light of Redemption. Athaliah, time for the Lord. Aza, Strength. Azariah, Help of the Lord. Azubah, forsaken.

## B

Baal, the Idol. Baalgad, the Idol of Fortune. Baalhazer, a Possessor of Grace. Baalhermon, a Possessor of Destruction. Baalperazim, the Idol of Division. Baalshalisha, the three-fold, or principal Idol. Balzebub, the Idol, or Possessor of Flies. Babylon, Confu-

*sion. Balak, Covering, or destroying. Barrebas, the Son of Confusion. Barachel, blessing, or speaking well of God, or bowing the Knee to God. Baruch, blessed. Bethsheba, the seventh Daughter. Bathshua, the Daughter of Salvation. Becher, the first-begotten, or first Fruits. Ben, a Son, or Building. Benajath, the Lord's Building. Benjamin, the Son of my right Hand; Jacob's youngest Son, called Benoni, that is, the Son of Sorrow; Jacob loved him. Berachiah, speaking well of the Lord. Berajah, the choosing of the Lord. Bersadaiah, the Counsel of the Lord. Bethamath, the House of affliction. Bethaven, the House of Vanity and Grief. Bethazmaveth, the House of Death's Strength. Bethpirei, the House of my Maker. Bethcar, the House of Knowledge. Betheden, the House of Pleasure. Bethel, the House of God. Bethemeck, the House of Deepness. Bethesda, the House of Effusion. Bethanan, the House of Grace or Mercy. Beth-hathshittah,*

*bathshittah, the House of going out of the Way, or the House of Thorns. Bethlehem, the House of Bread, or the House of War; a City in the Tribe of Zebulon, also a City in the Tribe of Judah, call'd, Ephrath, near unto which Rachel was buried, and unto which Joseph traviled with Mary, the Mother of Jesus, where she was deliver'd of Jesus Christ; where the wise Men went and honoured him. Bathmarcaboth, the House of Bitterness wiped out. Bethnimrah, the House of Rebellion. Bethuel, the Measure of God, the Father of Rebekah. Bethulia, the Virgin of the Lord. Bezaleel, in the Shadow of God; he was a Man mightily endued with the Spirit of God. Boaz, in Strength or Power. Boochim, the Place of weeping. Boanerges, the Sons of Thunder.*

## C

*Caleb, as an Heart. Caiphas, a Searcher Canaan, a Merchant. Chisleab, the Restraint of the father. Christ,*  
*anoint-*

*anointed. Clement, gentle or meek. Cleophas, all Glory. Cleopatra, the Glory of the Country. Conaniah, the Strength, or Stability of the Lord.*

## D

*Dalaiah, the poor of the Lord. Deborah, a Word, or Bee; a Prophetess, who judged Israel. Dinah, Judgment. Dositheus, giving to God.*

*Eden, Pleasure. Egypt, anguish or tribulation. Elchanan, the Mercy of God. Eldaah, the Love of God. Eleadah, Witness of God. Eleazer, the Help of God. Eliab, my God the Father. Eliakim, God ariseth. Eliam the People of God. Eliasaph, the Lord encreaseth. Eliashib, the Lord returneth. Eliatha, thou art my God. Elihoenai, the Lord mine Eye. Elidad, the Beloved of God. Elihu, he is my God. Elimelech, my God the God, or the Counsel of God. Eliphaz, a Miracle of God. Eliphaleh, the God of Deliverance. Elisfia, the Lamb of God. Elishaphat, my God judgeth. Elisheba, the Oath of God, or the Fulness of God. Elizur,*



Elizur, *the Strength of God.* Elkanah,  
*the Zeal of God.* Elmoded, *God measu-*  
*reth.* Elnathan, *God's Gift.* Eliphaah,  
*God's Work.* Ezriel, *the Help of God.*

## G

Gabriel, *a man of God.* Gamaliel,  
*God's Reward.*

## H

Habbakkuk, *a Wrestler.* Habiah,  
*the hiding of the Lord.* Habazzaniah,  
*a hiding of the Shield of the Lord.* Ha-  
caliah, *wanting of the Lord.* Hadad,  
*Joy or Rejoycing.* Hagar, *a Stranger.*  
Haggiah, *the Lord's Feast.* Hamul,  
*godly or merciful.* Hanan, *full of Grace.*  
Hannah, *merciful, or taking Rest.*  
Hanameel, *the Mercy of God.* Hana-  
neel, *the Grace of God.* Hanani, *gracious*  
*or merciful.* Hananiah, *the Grace of the*  
*Lord.* Hatim, *dedicate to God.* Hafa-  
diah, *the Mercy of the Lord.* Hattil,  
*an howling for Sin.* Hazael, *seeing God.*  
Helkiah, *the Portion of the Lord.* Hiel,  
*the Lord liveth.* Hezekiah, *Strength*  
*of the Lord.* Hobab, *beloved.*

Jaafiel, *the Work of God*. Jaafoniah, *the hearkning of the Lord*. Jabal, *bringing or budding*. Jabeth, *droughr*. Jabiz, *Sorrow*. Jabin, *Understanding*. Jachin, *Stability*. Jadiah, *knowing the Lord*. Jahallel, *praising God*. Jabohel, *waiting for God, or beseeching God, or Hope in God, or beginning in God*. Jammuel, *God in his Day*. Jather, *Righteous*. Jattir, *a Remnant, or excellent*. Ichabod, *where is Glory*. Jeconiah, *Stability of the Lord*. Jedaiah, *the Hand of the Lord, or confessing the Lord*. Jedidah, *beloved*. Jediel, *Knowledge of God*. Jehiah, *the Lord liveth*. Jehiel, *God liveth*. Jehoadan, *the Lord's Pleasure*. Jehoahas, *the Possession of the Lord*. Jehoash, *the Fire of the Lord*. Jehohanan, *Grace or Mercy of the Lord*. Jehoiakim, *the rising, or avenging of the Lord*. Jehoshaphat, *the Lord is the Judge*. Jehoshua, *the Lord's Salvation*. Jehozaak, *the Justice of the Lord*. Jekannah, *the Lord shall arise, establish*  
 or

or *avenger*. Jerameel, the *Mercy* of God. Jeriel, the *Fear* of God. Jerimoth, *fearing Death*. Jeroboam, *encreasing the People*. Igdaliah, the *Greatness* of the Lord. Joel, *willing, or beginning*. Jonah, a *Dove*. Jonathan, the *Gift* of the Lord. Jothabeth, the *Fulness* of the Lord. Ishmael, God *hath heard*.

## K

Kabzeel, the *Congregation* of God. Kain, a *Possession*. Kelaiah, the *Voice* of the Lord. Kelita, *succour, a gathering together*. Kirithaim, a *City of Cities*.

## L

Laadah, *to gather, to assemble together*. Laban, *white, shining, gentle*, Brother to *Rebekah*. Lazarus, the *Help* of God. Leah, *painful or wearied*; the Name of *Laban's eldest Daughter*.

## M

Maadiah, *Pleasantness, or decking* of the Lord, or *Testimony, or Covenant* of the Lord. Mahseiah, the *Protection* of the Lord. Maaziah, the *Strength* of the Lord. Machbanai, my *poor Sen*.  
Madan,

Madan, *Strife*. Magdalene, *magnified*  
 or *exalted*. Magdiel, *preaching God*.  
 Mahalah, *Infirmity or Sickness*. Magog  
*covering or melting*. Malachi, *my Mes-*  
*senger*. Mahaleel, *praising God*. Me-  
 nahem, *a Comforter*. Manoach, *Rest*,  
 Maon, *dwelling Place*. Martha, *bitter*  
 or *provoaking*. Mattan, *a Gift*. Maeteni,  
 Mattaniah, Matthaniah, Mattharah, *his*  
*Gift*. Mattathiah, *a Gift of the Lord*.  
 Malchiel, *God is my King*. Malchia<sup>h</sup>,  
*the Lord my King*. Melchizedeck, *King*  
*of Righteousness*. Malchishua, *my*  
*King the Saviour*. Meherabel, *how good*  
*is God*. Mehuman, *troubled*. Melatiah,  
*Deliverance of the Lord*. Menalaus  
*Strength of the People*. Merajath, *Bit-*  
*terness*. Mered, *rebellious*. Mesha, *Sal-*  
*vation*. Meshelemiah, *the Peace of the*  
*Lord*. Meshullam, *peaceable*. Mephi-  
*boetheth*, *Shame of Mouth*. Milchah  
*a Woman of Counsel*. Michah, *poor o<sup>r</sup>*  
*smitten*. Michajah, *who is like the Lord<sup>r</sup>*  
 Michael, *who is like God*. Michal, *wh<sup>o</sup>*  
*is perfect*. Mordecai, *bitter Contrition<sup>o</sup>*  
he;

he brought up *Ester*. and bewailed the  
*Jews* Destruction.

N

Naam, *fair or pleasant*. Naamah,  
*fair, beautiful, or comely, or greatly mo-  
 ving*. Naariah, *a Child of the Lord*. Na-  
 batoth, *Buds, or Fruits, or Prophecies*.  
 Nabal, *a Fool*. Naboth, *a Speech, Pro-  
 phesie, or budding forth*; he refused to  
 sell *Ahab* his Vineyard, and therefore  
 was stoned by *Jezebel's* wicked Pra-  
 ctice. Nadab, *a Prince or liberal*. Na-  
 has, *a Snake or Serpent*. Nahoi, *very  
 secret, or hid, my beloved, or wrestling  
 with me*. Naiah, *Fairness, Beauty, Com-  
 linefs*. Nathan, *given or rewarded*.  
 Naphtali, *my wrestling*. Nathaniel, *the  
 Gift of God*. Nazareth, *separated, crow-  
 ned, or sanctified, the City where Christ  
 was brought up*. Nehalamite, *a Drea-  
 mer*. Nehemiah, *Comfort, or the Rest  
 of the Lord, or Direction of the Lord*.  
 Nerias, *the Light, or Candle of the  
 Lord*. Nicodemus, *innocent Blood*; he  
 was a Ruler among the *Jews*, and one  
 that

that came to Christ by Night to be taught of him. Nicholas, *a Victor, or Overcomer*. Nineveh, *fair, beautiful, or a dwelling Place*; the Name of a City, the Desolation whereof was prophesied, but they repented after Jonas preached to them. Noah, *a Ceasing, or Rest*; he was Son to Lamech, he was a Preacher of Righteousness; he was commanded of God to make an Ark, that he and his Family should enter in it, for their Preservation.

## O

Obadiah, *Servant of the Lord*; he was a Prophet. Obed, *a Servant, or Workman*. Obbedom, *the Servant of Edom*. Obil, *born, or brought*. Onan, *Sorrow*. Ophel, *a Tower, or Darknes*. Othai, *my Time*. Othoniel, *the Time of God*. Ozaziah, *the Strength of the Lord*. Oziel, *the Help of God*.

## P

Pagiel, *God hath met*. Pashor, *encreasing Liberty*. Pedahel, *the Redemption*.

*demption of God. Pedahzur, a mighty Redeemer. Pedajah, the Lords redeeming. Pekajah, the Lords Opening. Pelajah, the Miracle of the Lord. Pelatiah, Deliverance of the Lord. Peleg, Division. Penuel, seeing God. Pethajah, the Lord openeth. Phicol, the Mouth of all. Phinehas, a Countenance.*

## R

*Raamjah, Thunder of the Lord. Rabboni, Master. Raham, Mercy, or Compassion. Rachel, a Sheep; Daughter of Laban, she kept her Fathers Sheep, when she met with Jacob, he wept: Jacob served twice seven Years for her; she hid away her Fathers Idols. The People at Boaz's Marriage prayed to God to make Ruth as fruitful as Rachel and Leah: Rachel wept for her Children, and would not be comforted; she died at the Birth of Benjamin. Reuben, the Son of Vision, so named because the Lord did see his Mothers Affliction; he was Jacob's Son by Leah.*

## S

Sabbath, *Rest*. Sabdi, *a Dowry*. Sarai, *my Dame, or Mistress*; the Name of *Abraham's Wife* before it was changed. Seled, *Affliction*. Semachiah, *cleaving to the Lord*. Shalmon, *peaceable*. Shammah, *Desolation, or Destruction*. Shealthiel, *asked of God*. Sheariah, *the gate of the Lord*. Shebarim, *Hope*. Shecaniah, *the Habitation of the Lord*. Shechem, *a Part, or Portion*. Shedur, *a Field of Fire, or the Light of the Almighty*. Shebariah, *the Morning of the Lord*. Shelemiah, *Peace of the Lord*. Shelumiel, *the Peace of God*. Shemajah, *hearing the Lord*. Shamariah, *the keeping of the Lord*. Shemuel, *appointed of God*. Sheraiah, *a Prince of the Lord*. Sheva, *Vanity*. Sichiah, *the Protection of the Lord*. Shubael, *the Returning of the Lord*.

## T

Tandemeth, *Consolation*. Taphath, *a little one*. Tehinuah, *merciful, or prayer*.



prayer. Tirhanah, a Searcher of Mercy. Tobiah, the Lord is good. Togarmath, strong, or banny. Tubal, born, or worldly. Tubulkain, worldly possession.

## V

Vanjah, Nourishment of the Lord. Ure, my Light. Unjah, the Light of the Lord. Uriel, light or Fire of God. Uzzah, Strength. Uzziel, the Strength of God. Urim, Light.

## Z

Zaven, Trembling. Zabad, a Downy. Zabadjay, a Downy of the Lord. Zachai, pure. Zachariah, mindful of the Lord. Zebulum, a dwelling. Zelophehad, a shadow of Fear. Zephaniah, the bidding of the Lord. Zephi, a hony Comb. Zera, Clearness, or rising up. Zerajah, the Lord arising. Zedekiah, the Justice of the Lord. Zuriel, the Rock of God. Zurishidai, the Rock of the Almighty.

## G

Inde

*Independency* (Latine) a not depending upon another, Absoluteness, of ones self: But it is commonly taken for that Profession, or Sect of Men, who mannage all Things belonging to Church Discipline within their own Congregations, and allow not of a Dependence on a National Church.

*Anabaptists*, a Sort of Professors of Religion, who it is said, first began in *Germany* in the Year 1521. their chief Principle by which they separate from *Independents* and other Professors, is, that they do not hold it lawful to sprinkle Children, and call it *Baptism*; but that they ought first to be able to give an Account of their Faith before they are baptized.

*Socinians*, a Sort of People that deny the Divinity of Christ; first spread by one *Faustus Socinianus* of *Siena*.

*Presbytery* (Latine) signifies Priesthood, Eldership, or Government of the Church by Elders; there is a great People in this Nation go under the Name

Name of *Presbyterians*, who, when they had Power in their Hands, were great Persecutors.

*Quakers*, they are in Derision so called by the Scorners of this Age; but their proper Name is, Children of the Light; and though they are accounted a Sect of Hereticks newly sprung up, by some who have rashly passed Judgment upon them, yet upon a serious & diligent Search into their Principles and Examples, they will appear to be led by a *Christian Spirit*.

---

*Seven numeral Letters.*

One ————— I  
 Five ————— V  
 Ten ————— X  
 Fifty ————— L  
 One hundred — C  
 Five hundred — D  
 One Thousand — M

*Numbers expressed by Letters.*

M — C — X — — — — —  
 MM — CC — XX — — — — —  
 MMM — CCC — XXX — — — — —  
 CD — XL — — — — —  
 D — L — — — — —  
 DC — LX — — — — —  
 DCC — LXX — — — — —  
 DCCC — LXXX — — — — —  
 CM — XC — — — — —

Eleven XI. Twelve XII. Thirteen  
 XIII. Fourteen XIV. Fifteen XV  
 Sixteen XVI. Seventeen XVII. Eight  
 teen XVIII. Nineteen XIX.

Thre

*The Table of Numeration, whereby  
any Number may be exprest.*

I One. ——— I

X Ten ——— 10

C an Hundred — 100

I Thousand — 1000

X Thousand — 10000

C Thousand — 100000

I Million — 1000000

X of Millions — 10000000

C of Millions — 100000000

CXI Mil. CXI Thou. CXI.

III. III. III.

Mill. Thou. Unites

222. 222. 222.

333. 333. 333.

444. 444. 444.

555. 555. 555.

666. 666. 666.

777. 777. 777.

888. 888. 888.

999. 999. 999.

999 Mill. 999 Thous. 999 Nine.

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*A Table of Multiplication.*

2	times 2	is 4
2	3	6
2	4	8
2	5	10
2	6	12
2	7	14
2	8	16
2	9	18
2	10	20

3	times 3	is 9
3	4	12
3	5	15
3	6	18
3	7	21
3	8	24
3	9	27
3	10	30

4	times 4	is 16
4	5	20
4	6	24
4	7	28
4	8	32
4	9	36
4	10	40

5 times 5 is 25

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5	6	30
5	7	35
5	8	40
5	9	45
5	10	50

6 times 6 is 36

6	7	42
6	8	48
6	9	54
6	10	60

7 times 7 is 49

7	8	56
7	9	63
7	10	70

8 times 8 is 64

8	9	72
8	10	80

9 times 9 is 81

10 times 10 is 100

10 times 100 is 1000

G 4 Concerning

## Concerning Weights, Measures, &amp;c.

**T** Here are two kinds of Weights used in England, as Troy & Averdupois; by Troy weight Gold and Silver is weighed: Troy weight contains in every Pound twelve Ounces, in every Ounce twenty penny weight, every penny weight twenty four grains.

By Averdupois weight is weighed all Grocery Ware, all Drugs, and Iron, Lead and Tin, &c. and it contains sixteen ounces to the pound, twenty eight pound make one quarter of a hundred, fifty six pound make two quarters, eighty four pound three quarters, a hundred and twelve pound make one hundred weight, & 20 hundred make one Tun.

In dry measure, sixteen pints make one peck, & four pecks make one bushel.

In Cloth measure, four nails is one quarter of a yard, and one yard is four quarters, one *EB* Flemish is three quarters of a yard, one *EB* English is five quarters of a yard.

In reckoning time, sixty Minutes make



make one hour, twenty four hours make one day, and three hundred sixty five dayes make one year.

In measuring Wine, two pints make one quart, two quarts one pottle, two pottles one gallon, sixty three gallons one hog shead, and four hog sheads one tun; one gallon of Wine contains eight pound of Troy weight.

In long measure, three Barly corns make one inch, twelve inches a Foot, three Foot a yard, five yards and a half a perch, forty perches in length and four in breadth make an acre, four in breadth and ten in length make a rood, which is a quarter of an acre, so that an acre hath forty three thousand five hundred and sixty square feet, four thousand eight hundred and forty square yards.

Eight furlongs is an English mile, forty poles is a furlong, sixteen foot and a half make one pole, three feet make one yard. The compass of the Earth is supposed to be three hundred and sixty degrees, or one and twenty thousand and seven hundred Italian Miles.

*A ready Way to reckon what ones daily  
Expences come unto in the whole year.*

**I**F thou spendest six pence a day,  
and wouldst know how much it  
comes to in the year; which to know,  
say thus, Six Pence the Day, is six  
Pounds, six half Pounds, six Groats  
and six Pence, which makes nine  
Pound, two Shillings and six Pence :  
Again, Seven Pence the Day, is seven  
Pounds, seven half Pounds, seven  
Groats and seven Pence in the year,  
which makes ten Pounds, twelve  
Shillings and eleaven Pence ; the like  
reckon of any other Sum.

*To know the Value of any Sum, and  
how to set it down.*

	l.	s.	d.	q.
For a Farthing write---	000	00	00	1
For a Half penny ———	000	00	00	2
For three Farthing ———	000	00	00	3
For a Penny ————	000	00	01	0
For a Groat ————	000	00	04	0
For				

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For 4 Pence half pen. 000-00-04-2  
For 6 Pence 2 Farth. 000-00-06-2  
For 2 Groats ——— 000-00-08-0  
For a Shilling ——— 000-01-00-0  
For 13 Pence half pen. 000-01-01-2  
For half a Crown ——— 000-02-06-0  
For half a Noble ——— 000-03-04-0  
For a Crown ——— 000-05-00-0  
For a Noble ——— 000-06-08-0  
For an Angel. ——— 000-10-00-0  
For a Mark ——— 000-13-04-0  
For twenty Shillings 001-00-00-0  
For 4 Nobles ——— 001-06-08-0  
For 5 Nobles ——— 001-13-04-0  
For 4 Marks ——— 002-13-04-0  
For 5 Marks ——— 003-06-08-2  
For twenty Nobles ——— 006-13-04-0  
For twenty Marks ——— 013-06-08-0  
For a hundred Marks 066-13-04-0  
For a thousand Marks 666-13-04-0

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The whole Sum is —765-11-09-1.  
*Note that l. stands over Pounds, s. over  
Shillings, d. over Pence, and q. over  
Farthings.*

The

*The Significations of divers Words commonly used, but hard to be understood.*

**A** *Ccent* (Latine Word) due Sound, or an insisting particularly upon one Syllable of any Word more then another, and is threefold, *Acute*, *Grave* and *Circumflex*; the *Circumflex* insisteth very long upon a Syllable, and is thus Charactered ( ~ ) the *Grave* very little, and is thus Charactered ( ` ) the *Acute* insisteth upon a Syllable, but not with so full a Sound as the *Circumflex*, and is thus Charactered ( ^ )

*Bible* (Greek) containing several Books.

*Evangelist* (Greek) a Bringer of glad Tidings, a Preacher of the Gospel.

*Ephimerides* (Greek) Journals or Books wherein daily Actions are registered, also Astronomical Calculations.

*Epact*, A certain Number of dayes, by which the *Solary* Year exceedeth the *Lunary*, which Number of Excess is cleaven, in Regard the *Lunary* Month

Month consisting but of 29 Dayes, & one and half maketh but 354 Dayes in a Year; whereas the *Solary* Year hath 365 Dayes and a quarter: For the Equation of which Years differing thus eleaven Dayes, certain Dayes are yearly supplied by the *Epaēt*, never exceeding 30 (because the dayes between Change and Change of the Moon never exceed that Number) until a thirteenth Month be added, whereby every third Year becomes *Embolismal*, being a *Lunary* Leap year.

*Embolism* (Greek) signifieth a casting in of the Day which is added to Leap year.

To find out the *Epaēt* of each Year, do thus; To the *Epaēt* of the last Year add 11. and the Sum of these two make the *Epaēt*; if it surmount 30. then take 30 out, & that which resteth above 30 is the *Epaēt* for that Year.

To know the Age of the Moon by the *Epaēt* without an Almanack, add the Dayes of the Month wherein thou wouldst

would know this the *Epact*; and as many Days more as are Months from the first Month called *March*, to that Month, including both Months, out of the which subtract 30 as often as may be, the Age remaineth, if nothing remain, the Moon changeth that day.

The *Golden Number*, so called, because it was written in the Kallender with Letters of Gold, right at the day whereon the Moon changed; and it is the Space of 19 Years in which the Moon returneth to the self same Day of the Year of the Sun, and therefore is called, *The Circle of the Moon*, in the which the *Solstices & Equinoctials* return to al one point in the *Zodiague*.

To find it every Year, add one Year to the Year of Christ, then divide the whole by 19, and that which resteth is the *Golden Number* for that Year, if there be no Surplusage, it is then 19.

Note that the *Golden Number* and *Dominical Letter* doth change every year the 1st day of the 11th Month, and the

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the *Epact* the first Day of the first Mo-  
neth for ever; and the Year alwayes  
begins the 25th of the 1st Moneth.

# *A Perpetual Almanack*

I

Dom.	Years	2	7	4	9	6	3	11
	of							
Letter	the	5	10		12			8
	Lord							

D	1674	1	2	3	4	5	6	7
C	5							
B A	6	8	9	10	11	12	13	14
G	7							

F	8	15	16	17	18	19	20	21
E	9							

DC	1680	22	23	24	25	26	27	28
B	1							

A	2	29	30	31				
G	3							

FE	4	G	F	E	D	C	B	A
D	5							

C	6	1	2	3	4	5	6	7
B	7							

The

*The Explanation.*

In the 3. upper Collams are the 12. Months, and under them the Figures for the Dayes of the Month, from 1 till 31. under them the *Dominical Letters*; and in the lower Part the *Figures* for the Dayes of the Week, from the 1st Day to the 7th.; and on the 2 Columns on the left Hand, first has the *Dominical Letters*, and the other the *Year of the Lord*.

Now to know the *Day*, first find out the *Year*, next see what *Dominical Letter* is against that *Year*, which Letter find in the lower Part of the Almanack, and the Figure under that is the *Day of the Week*, for thy Observation for the whole *Year*, only; every Leap-year hath 2. *Dominical Letters*; the first gives the Observation for the 11th and 12th Month, and the next for all the *Year* after.

In the *Year* 1675. *C* is the *Dominical Letter* for that *Year*, which directs to the 5th *Day*, being under it, which



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which is the Observation for that Year : So that the first 5th Day of the 1st Moneth, is the 4th Day of the Month ; the first 5th Day of the 2d Moneth, is the first Day of the Month, and so reckon forward.

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THE END.

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